

THE
BAPTIST MAGAZINE.

JUNE, 1850.

MEMOIR OF THE LIFE OF JOSEPH GUTTERIDGE, ESQ., OF
DENMARK HILL, SURREY.

BY EDWARD STEANE, D.D.

THIS is the title of an interesting book which has recently issued from the press. Mr. Gutteridge was for half a century one of the most influential men of our denomination. His memory deserves the respect of the present generation; and as it is not likely that all our readers will have access to the volume, we think it right to lay before them a brief abstract of its contents. Every sentence in the following account is Dr. Steane's; but he is not responsible for its deficiencies, as these are occasioned by the narrowness of the limits to which it is necessary to confine the article. Ed.

JOSEPH GUTTERIDGE, the only son of his parents, was born at Leighton Buzzard, August 26, 1752. The family from which he descended was highly respectable, and many of its members have in successive generations been distinguished by the excellence of their

character, and the service they have rendered to the cause of evangelical religion in connexion with protestant nonconformity.

Of the childhood and early youth of Mr. Gutteridge no information is preserved except that he received a good education partly in a school, at that time of some celebrity, at Ware, and partly in London. As he advanced towards manhood he conceived a strong predilection for the occupation of a banker, and still more for the higher department of the legal profession. Had divine Providence favoured his wishes in this latter respect it can scarcely admit of a question that he would have risen to eminence. His naturally sagacious and acute mind would have found at the bar both the excitement and the scope fitted to draw it forth, while his probity and his high sense of honour would have placed his character in a commanding view. But the death of his father, who had re-

moved to Southwark while he was a child, induced him to relinquish this design, and devolved upon him, at the early age of eighteen, the conduct of a large and important business. Inexperienced as he naturally was, and both unpractised in the details of manufacture and trade, and averse to them, he nevertheless addressed himself to his new occupation with characteristic decision, and, overcoming his reluctance, conducted it with so much skill and good management, as in a few years, on the basis of his patrimonial inheritance, to provide for future independence.

About seven years after this event, in the month of September, 1777, he married Miss Sarah Smith; a lady whose amiable disposition and gentle piety, combined with a cultivated mind, fitted her at once to adorn the society of her husband, and to exert the happiest influence upon his character. The father of Miss Smith was the late James Smith, Esq., of Islington, the intimate friend of Dr. Samuel Stennett, and one of the deacons of the church of which that eminent divine was pastor; and her brother, the late John James Smith, Esq., of Hamper Mill, near Watford, whose name is never mentioned by those who knew him without the expression of some affectionate tribute to his incomparable worth.

This union it pleased God to protract to the unusually long period of more than sixty years, and to make it the source of perpetually increasing happiness.

Before their union there is evidence that the Spirit of God had awakened in their minds many convictions, and led them to look with an anxious eye upon the duties and privileges of the Christian profession. They found in the ministry of the Rev. Abraham Booth that spiritual instruction which was fitted to strengthen their incipient

piety. Nor was it long before they resolved under his encouragement to take the important step by which they should commit themselves to the responsibilities of a recognized union with the church of Christ. On December 2, 1778, they were baptized by Mr. Booth, and on the following Lord's day received into the church under his pastoral oversight.

During the next seven or eight years Mr. Gutteridge made rapid but steady progress in Christian attainments. His union with the church of Christ became an incentive to a diligent cultivation of the graces of the Holy Spirit, and to a close walking with God. A diary which he kept at this time affords evidence of his habits of devotion and self-examination, and supplies some information of the circumstances through which divine Providence was leading him.

It was not long before he began to experience domestic trials in the loss of children, and the delicate state of Mrs. Gutteridge's health. His own constitution also was far from robust, and gave little promise of so long a life. He seems indeed to have apprehended an early removal, and he aimed to live under the solemn influence of such an impression. His business was prosperous, but did not draw away his heart from spiritual things. Both his worldly success, and his personal and family afflictions, were sanctified by the abundant measures of divine grace which were imparted in connexion with them. His religion, in a word, was the plastic and predominant influence which was now forming his character.

In 1786 Mr. Gutteridge was called by the church of which he was a member, to sustain the office of deacon. The discipline to which he had subjected himself, and the prayerful diligence with which he had been cultivating his Christian character, had eminently pre-

pared him for the station of influence and usefulness to which he was invited. His fitness for it was apparent both to his pastor and fellow members, and probably he was himself the only person by whom it was doubted. His convictions, however, of the importance of the office on the one hand, and of his own want of the qualifications proper to it on the other, seem to have deterred him for some time from complying with the desires of his friends. "To my brethren and to you, Sir (he says, addressing his pastor in a paper written on the occasion), I have repeatedly acknowledged my unfitness and incapacity to sustain such a character among you; and however unnecessary it may seem, I cannot satisfy my own mind without again declaring on the most impartial inquiry, that no alteration of my views has taken place. Every time I look at the character of a deacon as drawn by the pen of inspiration, I see, and feel, and would be humbled under the sad disparity I am sensible of." At length, yielding to the wishes of the church, and still more, acting from a sense of duty, he accepted the office, expressing as he did so, his dependence upon divine grace to enable him to maintain his Christian reputation unblemished, and to discharge his new duties as with honour to himself, so also with advantage to the community.

The middle period of Mr. Gutteridge's life was, to a considerable extent, devoted to social and public usefulness. The character he had now established for integrity and wisdom, combined with his capacity for business, occasioned his aid to be sought in the management of many of the religious and philanthropic institutions of the period, as well as in various matters connected with trade and commerce.

He was especially instrumental in obtaining the repeal of certain laws,

enacted at a period when the principles of trade were imperfectly understood; and the operation of which, while it was prejudicial to the community, pressed severely on persons engaged in his own line of business. The contest with the upholders of these injurious restrictions was long and arduous. On their side some of the most eminent men at the English bar were employed. The tanners committed their interests to the hands of Mr. Gutteridge, who argued their cause in so masterly a manner, both with the government, and before a parliamentary committee, as not only to satisfy his friends, but to elicit also the admiration of his opponents. In the end they were defeated, and the obnoxious laws repealed. A handsome piece of plate presented to him on the occasion, at once expresses the sense entertained of the value of his services, and records their success.

It appears to have been about this time that he was invited to hold His Majesty's commission of the peace. The instances were few in those days in which this honour was offered to dissenters; nor indeed could they accept it, unless they could see it right to practise what was called occasional conformity. Mr. Gutteridge's views would not permit the adoption of such a course; and as he was far too devout a man to qualify, as the law required, for the sake of office, and too honest to evade its obligation by taking advantage of an annual indemnity, the proffered distinction was declined.

In connexion with the deputies appointed to protect the civil rights of dissenters, he took an active part in the various measures pursued by them, in discharge of their public trust, and especially in the great, and ultimately successful struggle to obtain the repeal of the Test and Corporation Acts. For many years while the chair of that important and influential body was occu-

pied by William Smith, Esq., M.P., Mr. Gutteridge was deputy chairman, and devoted himself, with great assiduity, to the management of its affairs.

The friend of popular education, at a time when few efforts were made to promote it, and its advocates were exposed to ungenerous suspicions and misrepresentation, he became, in conjunction with William Fox, and a few other philanthropic individuals, one of the founders of the Sunday School Society. Extending his concern from the children of the poor to those of the wealthier classes, he entered warmly into the origination and early conduct of the Protestant Dissenters' Grammar School at Mill Hill. For many years also he acted on the committee of the Orphan Working School, and the just appreciation of his services led the governors of that excellent institution, on the decease of Ebenezer Maitland, Esq., to elect him to the office of president; an honour, however, which his advanced age at the period induced him to decline.

Other societies, occupying a wider sphere of benevolence, engaged also his efficient co-operation. He promoted the formation of an auxiliary to the British and Foreign Bible Society in his own neighbourhood, and became, on repeated occasions, at the anniversary meetings, its public advocate. Indeed, his aid was never sought in vain in any effort of Christian usefulness, and seldom was a public meeting held in the place where he resided, having a religious, philanthropic, or humane object in view, at which he did not either preside, or take part as one of the speakers.

Attached to agricultural pursuits, Mr. Gutteridge purchased a small manor farm at Piggot's Hill, near St. Alban's, where in the comparative retirement of a country life he passed the summers of twenty years. The

healthful occupations of the farm engaged his mornings; and in the domestic circle, not unfrequently enlarged by the presence of congenial friends, his evening hours were spent with books and conversation. These were to him seasons of great personal enjoyment; and he often expressed the wish, that in this secluded spot he might be permitted to spend the latter period of his life. There was indeed one circumstance which occasioned him much anxiety; he painfully felt the manner in which the spiritual interests of the neighbourhood were neglected. No sabbath school provided for the instruction of the cottagers' children, nor was the gospel preached to the cottagers themselves when they went to their parish church. For a long time he was the only dissenter known to reside in the place; and no means seemed open to him beyond such as were of a private nature, by which to promote its religious improvement. At length, however, the providence of God favoured his designs. He succeeded in collecting a Sunday school at Harpenden; and his efforts, as in many similar instances, provoking the dormant zeal of the clergyman, led to the institution of another in connexion with the established church. Much about the same time also another person came to reside in the village, who like himself was concerned for the salvation of his fellow men. This good man's house was soon opened for divine worship on sabbath evenings, and a chapel was shortly afterwards erected at Wheathampstead, in which a few godly persons were united in Christian fellowship, and formed the rudiments of the present congregational church.

In his own denomination, it was natural that he should acquire increasing influence. At the period however of which I am speaking, few of those societies were formed, which have since

drawn forth to so great an extent, and concentrated the active zeal of our churches; and those which were in existence, were in an incipient and weak state. One institution there was, which, founded in the year 1718, had been quietly pursuing its benevolent course, and seemed capable of being nurtured into a capacity for more enlarged usefulness. This institution, which received the name of the Particular Baptist Fund, early enlisted his sympathies; his attachment to it, augmented with his years, and down to the close of his life, he continued to devote himself to the conduct of its business with unabated interest.

Mr. Gutteridge's official connexion with the fund, dates from the year 1794. Four years afterwards he was chosen one of its treasurers, and this trust he held till his death, a period of forty-six years. The steady and unremitting diligence with which he applied himself to promote its designs, and the confidence entertained of its judicious management, while he directed its counsels, is evident from the fact, that its income from funded property, which was only £500 per annum when he entered upon his office, amounted at the period when he was called to resign it, to more than £2000.

One of the objects contemplated by the Baptist Fund was the education of young men for the ministry of the gospel; and the fundees were accustomed to devote a portion of their income to defray the expenses of students, while residing at college, or placed under the care of some experienced minister. In the year 1804, the laudable desire still increasing to provide our churches with competent pastors, an institution was formed under the title of "The London Baptist Education Society," which undertook to raise funds for the purpose of providing instruction for pious young men who were afterwards to

enter upon this important office. The rules of this society, as originally drawn, and in the hand writing of Mr. Booth, are among Mr. Gutteridge's papers. After pursuing its useful operations for six years, it was merged in a new and enlarged effort of a similar kind. This was the foundation of "The Baptist Academical Institution at Stepney."

The denomination is indebted to the munificence of William Taylor, Esq., the intimate friend of Mr. Gutteridge, and a deacon with him of the church in Little Prescot Street, for the pecuniary means necessary to purchase the premises required for its commencement; but to Mr. Gutteridge himself, it is scarcely less indebted for suggesting to his friend such an appropriation of his wealth, and for carrying the design into effect. Of the institution thus founded, Mr. Gutteridge became the treasurer, and the large sums so liberally contributed to place it on a satisfactory basis, are at once an evidence of the earnest manner in which he applied himself to the object, and a testimony to the confidence reposed in him as having the chief direction of its plans.

He continued to watch over the interests of the college through many subsequent years, until his advanced period of life, and other circumstances, induced him to lay down his office.

The circumstance which first brought Mr. Gutteridge into active connexion with the Baptist Mission, appears to have been the renewal of the East India Company's charter in the year 1813. On that occasion, strenuous efforts were made to obtain the insertion of a clause favourable to the propagation of Christianity in British India, by the labours of missionaries. These efforts were rendered necessary by the opposition of a powerful party, both in the direction of the East India Company and in parliament; and they were ultimately crowned with triumphant suc-

cess. The struggle, however, was arduous, and called for every kind of exertion which the friends of missions could make. The baptists, as having been the first in recent times to institute missionary operations, and as having moreover chosen Bengal for the sphere of their labours, could not but be deeply engaged in the conflict. The works of Mr. Fuller and Mr. Hall evince the argument and the eloquence with which these great men pleaded from the press; and the parliamentary records show with what unanimity the churches of the denomination expressed their sentiments in petitions to the legislature. In various ways Mr. Gutteridge rendered valuable service.

The intelligence and address of Mr. Gutteridge were of essential service in the interviews which were had with government and with other persons of eminence in the legislature. The writer has often heard him relate that on coming away from lord Liverpool Mr. Fuller was so satisfied with the manner in which the case had been argued with the minister, that he said, "Well, brethren, I may go home, for I see you are armed at all points."

Although Mr. Gutteridge thus exerted himself on behalf of the Baptist Mission, he took no share in its management till the year 1819. Up to that period its business was conducted, after Mr. Fuller's death, by a committee which held its meetings in the country. Many inconveniences were connected with this plan, and much embarrassment of its affairs was found to result from it. At the annual meeting held at Cambridge in October of that year, a considerable modification of its constitution, and especially in the executive department was adopted. These changes were made principally as the consequence of the representations pressed on the attention of the meeting by Mr. Gutteridge, and a few other

gentlemen who felt with him, that if the society, now grown to a considerable magnitude, and having pecuniary transactions to a large amount, was to be conducted with safety and efficiency it must be placed under more systematic management. "The time is come (he remarked) when, in my view, it is essential to the well being of the mission that its measures of business should be conducted in London. I say not this, I hope, from any personal motives. Many of you know, that although I have not been backward to assist when the mission has appeared to be in danger, yet I have declined being on the committee, constituted as it has been, for two reasons;—the one to show, that in whatever advice I ventured to give respecting the mission I was acting disinterestedly; and the other was from a persuasion that, under existing circumstances, my efforts to promote its welfare would be of little or no avail. I still can honestly say, that I have no wish for any personal influence in missionary concerns; but if the vessel be in danger (which I am satisfied is the case), who that loved the cause would refuse to pull at an oar, or to handle a rope, to aim at least to secure the safety of the ship. It would afford me pleasure in my declining days, and declining I am sensible they are, to see your missionary concerns placed under a solid and judicious system of management, that might afford a well grounded hope to its friends of its permanency and successful progress under the smile of heaven! In the plan submitted to your consideration there is perhaps as little deviation from former measures as the nature of the case will allow of."

In conformity with the plan thus referred to the general committee was enlarged, and a central committee chosen from it was appointed to hold its meetings in the metropolis. From

that time Mr. Gutteridge became intimately conversant with all the proceedings of the mission. Nothing could exceed the regularity with which he attended the meetings of the committee, or the deep and continuous interest with which he entered into every subject that claimed its attention. On repeated occasions he was selected to preside over the public annual meetings, a duty which he always discharged with great ability, and especially when any circumstance arose demanding more than ordinary wisdom and firmness. During the time that he was connected with the society, a period of more than twenty years, it had often to struggle with heavy pecuniary embarrassments. It was also severely tried by misunderstandings and controversies arising among its missionaries, and dividing both them and its friends at home. But the close attention which he paid to its business, enabled him thoroughly to understand every point of difficulty as it arose, and gave a value to his judgment which his coadjutors were always ready to acknowledge; while from resources at his command, he enjoyed the satisfaction, on repeated occasions, of aiding to extricate its finances from a position which must otherwise have seriously interfered with its operations.

Among the efforts made by Mr. Gutteridge to promote the kingdom of Christ in connexion with his own denomination, must be finally mentioned those which led to the formation of the baptist church at Camberwell, and the subsequent erection of the edifice in which they worship. He had long cherished the desire, if divine Providence might favour it, to see this object accomplished. There was indeed a small congregation gathered several years before by a worthy and zealous man, though very inadequately qualified for the ministerial office. It never

prospered much, and at length advanced years, and the want of encouragement, made him not unwilling to give it up. Mr. Gutteridge gladly embraced the opportunity thus afforded, and purchasing the chapel, associated with himself a few friends like-minded, and invited ministers to supply it. Amongst others the writer, then a student in the university of Edinburgh, was requested to visit them.

In the following December a baptist church was organized on the principle of free communion. Mr. Gutteridge was not himself one of them, for, though the principal promoter of the design, he did not deem it his duty to leave the church with which all his life he had been connected. But he was present and took an active part in the solemnities of that hallowed evening.

With the attainment of this object, Mr. Gutteridge felt that his public work was done. He had passed the appointed limit of human life, and though still in the enjoyment of health and a vigorous constitution he naturally sought repose. A gracious Providence indeed lengthened out his days to a period of nearly twenty years longer, and he continued in various ways to exert himself in many plans of general usefulness, but he entered upon no new undertaking, and gradually withdrew more and more into the retirement of private life.

The trials to which it pleased God to subject him in the last years of his life, served by their discipline to add the last touches of grace and spiritual beauty to his character. Of a quick disposition naturally, and unapt to submit, nothing could surpass his gentleness and unrepining patience under them. He habitually spoke of the rectitude of the divine government in all its appointments, and of the wisdom with which every stroke was inflicted. It quieted every solicitude, laid every

complaint to rest, and enabled him to bear the sharpest pains with unbroken equanimity, to remember that the hand of God was in them all.

The final scene was pre-eminently calm. It was on a sabbath morning and in harmony at once with the sanctity and the rest of the day. Not a

pain was felt; not a struggle was experienced; not a groan was uttered. Those who stood around him as he breathed his last could not but say to one another, "Mark the perfect man and behold the upright, for the end of that man is peace."

DIVINE REVELATION NOT A MODE OF INTELLIGENCE.

BY THE REV. J. H. HINTON, M.A.

"REVELATION," says Mr. Morell, "necessarily signifies a mode of intelligence," "a mode or process of intelligence," "a process of the intuitional consciousness."*

I have quoted these several phrases, because I wish the reader to be satisfied that I have not availed myself of a slip of the pen, or misrepresented the writer's real meaning. That the sentiment he thus expresses is both important in itself, and of most momentous bearing, must be evident at a glance; or, if this were at all doubtful, it would be demonstrated by the fact, that the author infers from it, "that the bible cannot, in strict accuracy of language, be termed a revelation." I shall need no apology therefore for offering on it a few remarks.

1. If revelation be a mode or process of intelligence, it is no longer divine, but human. For the intelligence referred to by Mr. Morell is the intelligence of the human mind, which, of course, in all its modes and processes, must be human still. Revelation, however, is declared to be an act, not of man, but of God; as it is written, "*God hath revealed them unto us by his Spirit,*" 1 Cor. ii. 10.

2. If revelation be a mode or process of human intelligence, it is no longer something directed *to* man, but something taking place *in* him; since all modes and processes of human intelligence are necessarily within the mind itself. The scripture declares, however, as in the passage just cited, that revelation is a process directed *to* man, and consequently external to him.

3. If revelation be a mode or process of human intelligence, it is not possible that it should acquaint us with anything beyond the range of the human faculties. As it is useless for the eye to gaze upon any but visible things, so every effective process of human intelligence must be directed to knowable things; but the deep things of God are not knowable by man, except as made known by God himself, 1 Cor. ii. 11.

4. If revelation be a mode or process of human intelligence, there is then a certain other process left without a name, and one for which a name is certainly required. The divine act of communicating truth otherwise unknowable to man—this, which has long and familiarly been called revelation, if it be no longer to be called so, by what term is it henceforth to be designated? It is undoubtedly an act of infinite importance and excellency, and cannot be

* Philosophy of Religion, pp. 124, 125, 141.

suffered to be obliterated, by a false assumption of its name for something else, from the category of spiritual things.

5. In truth, however, in calling revelation a mode of intelligence, Mr. Morell entirely overlooks the essential nature of revelation itself, and amuses himself with one of its conditions. "For a revelation at all to exist," says he, "there must be an intelligent being, on the one hand, adapted to receive it; and there must be, on the other hand, a process by which this same intelligent being becomes cognisant of" it. Doubtless: but this very statement clearly implies, that neither the intelligent being, nor any process of intelligence of which it is capable, is the revelation itself. Yet, because a revelation *implies*, or, as Mr. Morell says, "indicates" a process of intelligence in the reception of it, he strangely leaps to the assertion that the process of intelligence is the revelation itself. A more obvious and transparent fallacy could scarcely have been fallen into by any writer pretending to reason, and it is especially sur-

prising in a writer of such high philosophical pretensions as Mr. Morell. That the natural and just idea of revelation had really presented itself to his mind, is evident from the very first sentence he has written on the subject, which is as follows:—"The idea of a revelation always implies *a process by which knowledge is communicated to an intelligent being.*" If he had said a revelation *is* such a process he would have expressed the exact truth. How, after being so near it, he could have glided off into the fallacious notion that revelation is not a mode of communication, but a mode of intelligence, is almost unaccountable.

We can now dispose satisfactorily of his grave and frightful inference, "that the bible cannot, in strict accuracy of language, be termed a revelation." The bible, undoubtedly, is not a process of intelligence; but a method by which knowledge is communicated to intelligent beings it certainly is, and one in all respects worthy of the high and glorious name it bears—a discovery of the mind of God to man.

IMMERSION OF ORIENTAL WOMEN.

BY THE HON. AND REV. B. W. NOEL, M.A.

WHATEVER obstacles may be supposed to exist to the immersion of multitudes in Palestine must be supposed to exist in Hindostan. There the men are not more robust, there the women are not less timid and secluded; multitudes, nevertheless, are immersed there at their sacred festivals. "There are a great many springs and pools consecrated by superstition, and much renowned for the spiritual effects which they communicate to those who bathe in them. When the year and the day arrive for bathing in those sacred waters,

a crowd of people, almost without number . . . arrange themselves all round the water at the happy time. They wait for the favourable hour and moment of the day; and on the instant of the astrologers announcing it, all men, women, and children, plunge into the water at once."—*Dubois*, p. 125.

"But of all festivals, the most famous, at least in most countries, is that which is called Pongol, celebrated in the end of December, or the winter solstice. The second day is called Surya Pongol, or Pongol of the Sun. Married women

after purifying themselves by bathing, which they perform by plunging into the water without taking off their clothes, and coming out all dripping with wet, set about boiling rice in the open air, and not under any cover."—*Dubois*, p. 387. "In the full moon, at Asharhu, many thousands of Hindoos assemble at Prutapu-guru, a place to the west of Lucknow, and bathe in the Godavery."—*Ward*, vol. iii., p. 218. "On the last day of Choitru, a large concourse of Hindoos, some say as many as twenty thousand, principally women, assemble at Uyodhya to bathe in the Suruyoo."—*Ibid*, p. 219. "On the banks of the Yumoon, on the second of the moon, in Khartickhu, vast crowds of Hindoos assemble in different places to bathe."—*Ibid*, p. 219. "On the thirteenth of the decrease of the moon, in Choitru, the people descend into the water, and, with their hands joined, immerse themselves. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnoo, &c., and then immerse themselves again. . . . On this occasion, groups of ten or twelve persons stand in the water in one spot, for whom one Bramhun reads the formulas."—*Ibid*, p. 212. "At sacred spots such as Benares, one hundred thousand men are often seen assembled on the banks of the

Ganges, especially at the time of an eclipse; as soon as the shadow of the earth touches the moon, the whole mass, upon a certain signal given, plunge at once into the stream."—*Weitbrecht*, p. 116. All that can be imagined against immersions in Judæa might with equal plausibility be advanced to prove that there are no immersions in India. If to bathe in their clothes would injure the disciples of John at Bethabara, so it would injure the devotees of Vishnoo at Benares. If the secluded habits of the Jewish women would forbid their immersion at baptism, so would their more secluded habits forbid the women of India from being immersed at their festivals. But as it takes place under the eye of the British government in India, notwithstanding these imaginations of its improbability, so did it take place in the Jordan, notwithstanding similar arguments to the contrary. Let the reader observe that these Hindoo baptisms are not cited to justify the practice of immersion,—it needs no justification; but simply to obviate imaginative arguments against the historical fact derived from the supposed seclusion of Jewish women and the supposed danger of immersion to their health.—*Essay on the External Act of Baptism*.

DR. BEILBY AND HIS CONSUMPTIVE PATIENT.

THE late Dr. Beilby, who was a zealous member and active officer of the church meeting in Elder Street, Edinburgh, was remarkable for the earnestness with which he endeavoured to combine his duties as a physician with those of a Christian friend. In a biographical sketch prefixed to a selection from his papers recently published under the supervision of his friend and

pastor, Dr. Innes, it is remarked that the facility which he possessed of introducing religious conversation in his intercourse with his patients was greatly blessed. "On one occasion, having been called to attend a young lady in consumption, he embraced an early opportunity of informing her of her danger, and of the probability of her illness, ere long, terminating

fatally. He begged her solemnly to inquire of herself if she was prepared to die; and spoke seriously to her on the importance of being ready for the summons of death. During his conversation, she exhibited signs of displeasure and disrelish for the subject, and he was obliged to leave her without any good impression being apparent. On his next visit he was received with great coldness by his patient, who could hardly be induced to answer even the ordinary questions he addressed to her concerning her ailments. Not knowing the cause of this, he inquired of her friends in an adjoining room, 'What makes Miss —— so reserved and shy to-day? she will scarcely even speak to me;'—when he was told, 'Oh, Dr. Beilby, she was much hurt by your speaking to her as you did yesterday; she considered it quite uncalled for, and begs that in future you will confine your conversation in her room to professional and commonplace topics, and avoid that of religion.' On hearing this, he endeavoured to recollect in what terms he had spoken to her, and put the questions to his conscience—'Did I do right or wrong? If I were again placed in similar circumstances, should I act differently or repeat the same conduct?' Having answered these questions to himself, as his high sense of responsibility dictated, he returned to the invalid's chamber, and

after giving her some general directions with regard to her medicine and treatment, he prepared to leave the room; but on reaching the door, he once more looked back, and ventured, in spite of his late rebuff, to say—'Is not that a blessed truth which God reveals to us in his own word, that "The blood of Jesus Christ his Son cleanses from all sin?"' Then, without adding another word, he closed the door, leaving the young lady alone. The following day, to his joyful surprise, on entering his patient's room, he received a most cordial welcome. She stretched out her hand, and said, 'Come in, Dr. Beilby, I am very glad to see you. I shall always be happy to see you now.' He was pleased, but astonished, and asked her, 'What had produced so marvellous a change in her mode of receiving him?' when she replied, 'Ah, Doctor, when you spoke to me of death, I could not bear it, for I felt I had lived all my life for pleasure, and, in prospect of death I had no comfort; but when you told me of a Saviour, who is able and willing to cleanse me from all sin, then my heart rejoiced and I could look forward without fear.' On every subsequent occasion of their meeting, till her death, seven weeks after, she expressed her peace in believing, and the absence of all terror in view of death."

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. IV.—AMEN.

THIS word, originally Hebrew, occurs in the Greek Testament in one hundred and fifty-one instances. In the epistles and the book of the Revelation it is uniformly adopted by our English translators, as it is also in Matt. vi. 13; xxviii. 20; Mark xvi. 20; Luke xxiv. 53; John xxi. 25. In the other hun-

dred and one cases, all occurring in the gospels, it is uniformly translated *verily*. The celebrated Dr. George Campbell of Aberdeen says, "Its proper signification is 'true,' '*verus*,' as spoken of things, 'observant of truth,' '*verax*,' as spoken of persons, sometimes 'truth' in the abstract."

A SONG IN THE NIGHT. No. 4.

"Watchman, what of the night? The watchman said, The morning cometh, and also the night."—ISAIAH xxi. 11.

WHAT of the night, oh watchman? Glance
From off thy lofty keep;
Dost thou behold the morn's advance
O'er battlement and steep?
Say—do the early daybeams dance
Upon the swelling deep?

Weary and long the hours have seemed
Since evening's songs were rife,
And sunset's parting glory streamed
In floods of golden life;
What time our hearts of freedom dreamed,
Afar from toil or strife.

But though the midnight followed swift,
Its silent shades to fling,
It brought not us the precious gift
It had been wont to bring;
Powerless the spirit to uplift,
Or brace its drooping wing.

What of the night? Comes balmy morn,
A guest thrice welcome now,
Across the moorland and the lawn
With gladness on her brow?
Beams bright the dew-drop of the dawn,
Upon the forest bough?

The morning comes! the watchman cries,
Pilgrim of night, all hail!
I've seen her kiss the orient skies,
And turn the starlight pale;
I've watched her o'er the billows rise,
And sweep the flowery vale.

The morning comes—but hast thou so
Improved the hours of calm,
That thou mayest wisely wish to know
Of day's returning charm?
Might not continued gloom bestow
More gifts? more foes disarm?

Its silence—draws to Him who speaks
From his high throne above;
Its darkness—to the radiant streaks
That brighten worlds of love;
Its wakefulness—to rest, that seeks
Its depths divine to prove.

Oh, has thy spirit thus been drawn,
In heavenly flight to soar,
Beyond the birthplace of the morn,
Where days are told no more,
But one long sunshine's cloudless dawn
O'erspans the smiling shore?

Is Jesus, Lord of that sweet land,
Dearer to thy lone heart?
Like him of Tarsus, dost thou stand
More "ready to depart?"
Taught by thy Father's chastening hand,
How frail a thing thou art?

And how thy feebleness should cling
To his superior might;
And how thy burdened soul should bring
Itself, unskilled in fight,
To find beneath his fostering wing
Sure shelter and delight?

Those wakeful hours—that racked and tried
Thy tenement of clay,
If thus redeemed,—thus sanctified,
At length shall pass away,
For thou mayest yet once more abide
Amid the beams of day.

But close upon the coming light
I see the shades again:
Oh pilgrim, know that both the night
And morning must obtain;
Alternate—till triumphant sight
O'er faith the victory gain.

Dream not too fondly of repose,
And years of sweet reprieve;
God's child must combat with his foes,—
Must o'er his follies grieve;
And be by discipline of woes,
Made meet the world to leave:

That he the fellowship may share
Of realms where night is not,
And tears of sorrow do not dare
The virgin soil to blot:
Where loosed is every earthly care,
And every pain forgot.

Where memory shall the past recall,—
A theme of loftiest praise;
Confess that Wisdom guided all
Earth's oft-mysterious ways,
And overwhelmed in wonder, fall,
With Jesus nigh to raise.

Sweet chastening-hours! may he whose lyre
Has breathed these passing strains,
Be by your influence wafted higher
Towards those celestial plains;
Thrice-blest if your refining fire
His wandering heart retains.

CHRONOLOGICAL PAGE FOR JUNE, 1850.

| SUN RISES & SETS. | | | FAMILY BIBLE READING. | MEMORANDA. |
|-------------------|----|--------------|--|--|
| 1 | S | 3 51 8 4 | 1 Sam. ii. 12—17, 27—36, iii. Romans xi. | Venus near north-west horizon, evening. Mars and Jupiter much higher than Venus. |
| 2 | LD | 3 50 8 5 | Psalms. Psalms. | Sunday School Union Lessons, John xiii., Genesis xlii. |
| 3 | M | 3 49 8 6 | 1 Sam. iv., v. 1—7. Romans xii. | Moon's last quarter, 47 min. past 3, morn. All day or twilight at London. |
| 4 | Tu | 3 48 8 7 | 1 Sam. vi., vii. 1—12. Romans xiii. | Southern Association at Beaulieu Rails. Baptist Irish Committee, half-past 5. |
| 5 | W | 3 48 8 8 | 1 Sam. vii. 13—17, viii. Romans xiv. | 1771, Ernest, King of Hanover, born. 1842, T. Gough (Westbury Leigh) died, 67. |
| 6 | Th | 3 47 8 9 | 1 Sam. ix. 1—24. Romans xv. | Moon rises, 6 min. past 2, morning. Moon sets, 14 min. past 3, afternoon. |
| 7 | F | 3 47 8 10 | 1 Sam. ix. 25—27, x. Romans xvi. | Moon rises, 30 min. past 2, morning. 1832, Reform Bill passed. |
| 8 | S | 3 46 8 12 | 1 Sam. xi., xii. Acts xx. 2—38. | Moon rises, at 3, morning. 1688, Seven Bishops sent to the Tower. |
| 9 | LD | 3 46 8 12 | Psalms. Psalms. | Sunday School Union Lessons, John xiv., Ezekiel xxxvii. |
| 10 | M | 3 45 8 13 | 1 Sam. xiii. Acts xxi. 1—17. | New Moon, 20 min. past 7, morning. Sun above horizon, 16 hours 28 minutes. |
| 11 | Tu | 3 45 8 13 | 1 Sam. xiv. 1—46. Acts xxi. 18—40. | 1727, George I. died, aged 67. 1833, W. Anderson (Bristol Coll.) d., æt. 49. |
| 12 | W | 3 45 8 14 | 1 Sam. xv. Acts xxi. 40, xxii. 1—29. | 1733, Edward Wallin (Maze Pond) died. 1825, John Liddon (Hemel Hempstead) d. |
| 13 | Th | 3 45 8 15 | 1 Sam. xvi. Acts xxii. 30, xxiii. | 1793, Thomas & Carey embarked for India. 1820, Joseph Phillips (Java) died. |
| 14 | F | 3 44 8 15 | 1 Sam. xvii. Acts xxiv. | Moon rises, 40 min. past 8, morning. Moon sets, 38 min. past 11, night. |
| 15 | S | 3 44 8 16 | 1 Sam. xviii. Acts xxv. | Moon rises, 54 min. past 9, morning. 1520, Luther Excommunicated. |
| 16 | LD | 3 44 8 17 | Psalms. Psalms. | S.S.U., John xv., Isaiah v. |
| 17 | M | 3 44 8 17 | 1 Sam. xix. Acts xxvi. | Moon's first quarter, 23 min. past 10, night. 1703, John Wesley born. |
| 18 | Tu | 3 44 8 17 | 1 Sam. xx. Acts xxvii. 1—38. | 1832, Richard Davis (Walworth) d., æt. 65. 1815, Battle of Waterloo. |
| 19 | W | 3 44 8 18 | 1 Sam. xxii. Acts xxvii. 59—44, xxviii. 1—10. | Baptist Home Mission Committee, at 6. Quarterly Meeting Baptist Mission Com. |
| 20 | Th | 3 44 8 18 | 1 Sam. xxiii. Acts xxviii. 11—31. | 325, First General Council of Nice. 1837, William IV. died, aged 72. |
| 21 | F | 3 44 8 18 | 1 Sam. xxiv. Eph. i. | 1837, Accession of Queen Victoria. 1377, Edward III. died, aged 65. |
| 22 | S | 3 44 8 18 | 1 Sam. xxvi. Eph. ii. | Longest day. 1714, Matthew Henry died. 1814, John Sutcliff (Olney) died, æt. 72. |
| 23 | LD | 3 45 8 19 | Psalms. Psalms. | Sunday School Union Lessons, John xvii., Genesis xliii. |
| 24 | M | 3 45 8 19 | 1 Sam. xxvii., xxviii. Eph. iii. | Midsummer Day. Full Moon, 10 min. past 2, afternoon. |
| 25 | Tu | 3 45 8 19 | 1 Sam. xxix., xxx. 1—25. Eph. iv. | Annual Juvenile Meetings for the Baptist Missionary Society, at 6, P.M. |
| 26 | W | 3 46 8 19 | 1 Sam. xxxi., 2 Sam. i. Eph. v. | 1691, John Flavel died. 1830, George IV. died, aged 68. |
| 27 | Th | 3 46 8 19 | 2 Sam. ii., iii. 1. Eph. vi. | 1833, W. Shenstone (Alie Street) d., æt. 62. 363, Julian the Apostate died. |
| 28 | F | 3 47 8 19 | 2 Sam. iii. 17—39, iv. Philippians i. | 1838, Coronation of Queen Victoria. Moon rises, 37 min. past 10, night. |
| 29 | S | 3 47 8 19 | 2 Sam. v., vi. 1—11. Philippians ii. | 1566, Star Chamber Decree against Printing. |
| 30 | LD | 3 48 8 19 | Psalms. Psalms. | Sunday School Union Lessons, Luke xxii. 24—46, Psalm xxii. |

REVIEWS.

Foxe's Book of Martyrs: a Complete and Authentic Account of the Lives, Sufferings, and Triumphant Deaths of the Primitive and Protestant Martyrs, in all Parts of the World. With Notes, Comments, and Illustrations, by Rev. J. Milner, M.A., Assisted by Original Communications from Learned and Eminent Ministers. A New and Corrected Edition. With an Essay on Popery, and Additions to the Present Time. By Rev. INGRAM COBBIN, M.A. London: 8vo., pp. 1074. Price 12s. 6d., cloth.

"Fox," says the upright historian of the puritans, "was a person of indefatigable labour and industry, and an exile for religion in queen Mary's days; he spent all his time abroad in compiling the Acts and Monuments, which were first published in Latin, and afterwards when he returned to his native country with enlargements. Vast were the pains he took, in searching records and collecting materials for his work, and such was its esteem that it was ordered to be set up in all the parish churches in England." The veracity of Foxe has often been impugned by Roman catholic writers, and their infidel allies, but it has never been disproved, and his own personal history during his last years confirms it. His conscience was as influential with him under a government professedly protestant, as under that which was professedly papal. "To this I will subscribe," said he, when summoned by archbishop Parker to subscribe to the articles of the English episcopal church that he might take his seat among the bishops, but it was a Greek New Testament which he had drawn from his pocket that he held up to the

primate, and allegiance to that brought him neither wealth nor promotion. He did his utmost to induce Elizabeth to spare the lives of some baptists whom she and her bishops condemned to the flames; and in various ways displayed much Christian simplicity and uprightness in the critical times in which he lived.

The earliest edition of his great work was in six volumes octavo, of which the first was printed at Strasburgh in 1554, and the other five at Basle during the author's stay on the continent. Immediately after his return in 1559, these six octavos were included in one folio, and published here. The third edition, which was the first in the English language, the others having been in Latin, was translated by the laborious author, who is said to have written every line himself. It was entitled, "Acts and Monuments of these latter and perilous days, touching matters of the church; wherein are comprehended and described the great persecutions and horrible troubles that have been wrought and practised by the Roman prelates, especially in these realms of England and Scotland from the year of our Lord a thousand, unto the time now present. Gathered and collected according to the true copies and writings, certificatory as well of the parties themselves that suffered, as also out of the Bishops' Registers who were the doers thereof. By John Fox. London, 1562—3, from the press of John Day." Twenty years afterwards came forth an enlarged edition, on a more comprehensive plan; the title was, "Acts and Monuments of matters most special and memorable, happening

in the church, with an Universal History of the same; wherein is set forth at large the whole Race and Course of the Church, from the primitive Age to these latter Times of ours, with the bloody Times, horrible Troubles, and great Persecutions against the true Martyrs of Christ, sought and wrought as well by Heathen Emperors, and now lately practised by Romish Prelates, especially in the Realm of England and Scotland. Newly revised, and now the fourth time again published by John Fox, 1583." This is the last edition that came out during the author's lifetime, and is generally deemed the best. Others soon followed. That of 1610, a copy of which is in the British Museum, is three volumes folio, in black letter; subsequently the Roman type was usually employed.

Abridgments have been published in the last and the present centuries, under the superintendence of various editors, and differing materially in value. Compilations have gained extensive circulation, of which it has been said justly that they are entitled to the name of Fox's Acts and Monuments for no other reason than that the main facts and incidents have been gathered from the pages of the venerable chronicler. One of the best of these, by the Rev. J. Milner—not the author of the History of the Church of Christ of that name—is the basis of the volume before us. It was first published in 1806, under the title of "An Universal History of Christian Martyrdom." It is a respectable book of its kind, great part of the materials of which were derived from Fox's pages; but large sections of it narrate transactions which did not take place till after Fox's decease, and the language in which the other portions are given is not Fox's language, but modern English. To this work of Milner's, Mr. Cobbin has prefixed fourteen pages illustrative of the erroneous

principles and evil practices of the Romish church, and added chapters on the persecutions and sufferings of French protestants from the reign of Henry III. to Louis XVIII., the destruction of the Spanish Inquisition at Madrid in 1809, persecutions in Poland, Austria, and Hungary, persecutions in Tartary, and persecutions in Madagascar. It is a comprehensive martyrology, containing much interesting and instructive matter, but we know of no principle on which it can be called Fox's Book of Martyrs, on which it might not have been called, with equal propriety, Eusebius's Ecclesiastical History.

We cannot refrain from adding that the manner in which some of our contemporaries have spoken of this publication affords but a poor specimen of the trustworthiness of modern reviewing. In the year 1850, critics have ventured to assure the lieges of Queen Victoria, not only that this is *an* edition, which it is not, but also that it is "the most compact and elegant edition of Foxe's great work that has issued from the English press!"

Brief Outline of the Study of Theology, drawn up to serve as the Basis of Introductory Lectures. By the late Dr. FRIEDRICH SCHLEIERMACHER. To which are Prefixed, Reminiscences of Schleiermacher, by Dr. FRIEDRICH LUCKE. Translated from the German by William Farrer, LL.B. Edinburgh: T. and T. Clark, 38, George Street. 1850. 8vo., pp. xvi., 220.

FRIEDRICH DANIEL ERNST SCHLEIERMACHER, who was born at Breslau in Silesia, died at Berlin, in the 66th year of his age, Feb. 12th, 1834. Thirty years previously, he was appointed University Preacher and Professor Extraordinary of Theology and Philosophy at Halle. In 1810, he became

Professor in the New University of Berlin, and was attached to the Ministry of the Interior for the Department of Public Instruction. In 1817, he was chosen President of the Berlin Synod; and in 1828, he assisted in the establishment of the well-known organ of the more evangelical portion of the German literati, the *Studien und Kritiken*. Belonging, as the author of the *Reminiscences* remarks, to "that class of highly-gifted men who, in every direction in which their outward and inward calling leads them, diffuse light and life, create, arrange, rule,"—"one of the kingly, dominant natures,"—he became the originator of a new theological school, to which some of the most eminent of the present continental religious writers belong. He set himself to counteract the desolating torrent of rationalism which had been for some years spreading throughout Germany unchecked. "Dr. Neander," we are told, "just after he had received intelligence of the death of his beloved instructor and colleague, accompanied the announcement of it to his hearers with these words: 'The man is departed, from whom will be dated, for the future, a new epoch in theology.'" Dr. Lucke coincides with the great historian: "Posterity," he says, "with adequate knowledge, and without envy or partiality, will confirm the verdict pronounced in the first moment of sorrow. It will, it must declare him to be the man with whom a new tendency, in theology and the church, had its energetic commencement. In general," he adds, "Schleiermacher marks the transition of German protestant theology from the more negative-critical dispersing and destroying tendency to that re-constructive, positive reformation with which we are now occupied."

The translator very properly disclaims responsibility for the opinions of the author, of which his business has

been solely to give a faithful representation; and he states that "the purpose of the work is not, directly, to add another English verdict to those which have already been uttered among us respecting the character and merits (or demerits, as some would be ready to suggest) of Schleiermacher; but rather to furnish a small contribution, at least, towards the means by which the English theologian may be enabled to form an independent judgment with regard to the matter." As an introduction, he has prefixed a translation of the "*Reminiscences of Schleiermacher*," which were published in the "*Studien und Kritiken*," very soon after his death, by his friend and disciple, Dr. Lucke. Respecting these, however, he observes, that though he cannot help regarding them as correct in the main, yet "his own stand-point as an English congregationalist would prevent him from accepting all the views of the German presbyterian professor." Still less can it be supposed that they would all commend themselves to the sympathy of English baptists. The work itself consists of three hundred and thirty-eight aphorisms, the third of which is thus expressed: "Theology is not the business of *all* who belong to a particular church, nor in *so far* as they belong to it; but *when* and *in so far* as they have a share in the *guidance* of the church: so that the contrast between such persons and the mass [of church members], and the *prominent appearance of theology*, are matters, *each of which implies the existence of the other*." A structure of which this is one of the corner-stones is not likely to be very much to our taste. Dr. Lucke himself observes, "We may account it a fault in this work that the *exegetical foundation* has not, in it, the breadth and completeness which might be desired, and that the Christian consciousness is not apprehended with sufficient

precision in its *original canonical* form. But this defect is connected with an excellence which ought to be gratefully recognized; namely, that Schleiermacher regards the essential contents of the system of faith not as a concluded *letter*, but as a free, *spiritual* stream, diffused through the entire historical life of the church, and attaining to its complete development thereby. At the same time, he holds fast its pure *source* in the life and teaching of the Saviour; he will not acknowledge anything that has not flowed thence; but while he is persuaded of the incessant directive and formative agency of the Spirit of Christ in the church, illustrating Christ's word and Christ's history, he takes for granted, with a magnanimous confidence, that that which is in the church matter of general *acceptance* and *consciousness*, as having a Christian character, must also be precisely *the* Christian truth." Of this "magnanimous confidence" we do not partake. Nor do we regard as salutary or safe that preaching which assumes that the hearers are all Christians. In preaching, Dr. Lucke tells us that Schleiermacher "always assumed as the starting-point, a certain *average* measure of Christian faith and life as existing in the congregation; leaving the inferior stages to another

kind of instruction than that which is afforded by preaching. In an age," adds the Prussian ecclesiastic, "in which there are so many who deal with Christian congregations as if the work of redemption and regeneration had not yet found a beginning in them at all, either consciously or unconsciously, or as if it had every Sunday to be commenced anew, and by this perverse fashion, weary and exasperate, rather than elevate and gladden,—Schleiermacher's opposite peculiarity is only a matter for praise."

Our readers will be pleased to learn after this, that the translator himself testifies that "the worthiest and most reverent of his disciples whom it has been the happiness of the writer to know, are men who, so to speak, have got beyond Schleiermacher; but men who, at the same time, are ever free to confess that, under the blessing of the Only Wise, it was Schleiermacher himself who *helped them to do so*." The Englishman who desires to know what Christianity is, as taught in the New Testament, will derive but little aid, we think, from Schleiermacher; but he who wishes to study the history of the theological opinions prevalent in Germany will be glad of the assistance which this volume will render.

BRIEF NOTICES.

The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. Cyclopædia of Geography. I. The Geography of the British Empire. Part I. Abaco—Barnsley. London. Super-royal Octavo., pp. 191. Price 2s. 6d.

We deem it an important service that we render to our friends when we introduce to their notice valuable repositories of secular information which are in all respects adapted for family use. The religious interests of the

community require that this should be attended to by the trustworthy portion of the press. General knowledge is becoming so indispensable, and works of lofty pretensions are so constantly advertised, some of which are of little worth, and others positively injurious, that it is essential that the heads of households and intelligent young readers should be assisted in their choice. In the present instance it is with great satisfaction that we advert to a work which will doubtless obtain extensive circulation. This is the first of twelve monthly

parts which when completed will form two large octavo volumes on the Geography of the British Empire, including the colonies; the contents of which are derived from the most respectable sources and arranged in alphabetical order. These two volumes will constitute a portion of a larger series, "The Imperial Cyclopædia of Geography, Modern and Ancient;" and these again are but one department of what is to be eventually "The Imperial Cyclopædia." The subjects of the ensuing departments are to be, Arts and Industry—Science, Mathematical and Physical—Natural History—Biography and History—Science, Metaphysical and Moral—Theology and Biblical Literature—Law and Jurisprudence—Government and Political Economy. The plan seems to us to be admirable, as it combines with the advantages of alphabetical arrangement this convenience, that a purchaser who is unable or unwilling to take the whole comprehensive publication, may select, in conformity with his own taste, the department or departments which he prefers. It is quite conceivable, for example, that the universal utility of the first two volumes, on the Geography of the British Empire, which will form a complete work, and which in almost every family will be next in value, as a secular book of reference, to an English Dictionary, may be taken by some thousands who will stop there, while a second large class will go on to the end of the geographical series, without entering on subsequent departments. The first part—that now before us—beginning with a descriptive notice of Abaco, one of the Bahama islands, where two of our baptist missionaries are stationed, ends with Barnsley, a market town in the West Riding of Yorkshire. We hope to say something more about this valuable publication next month.

The Eclectic Review. Edited by THOMAS PRICE, LL.D. May, 1850. London: Ward and Co. 8vo., pp. 134.

In accordance with an arrangement to which we have already adverted, the Eclectic comes to us again this month from the hands of Dr. Price, whom we have known intimately more than twenty years, and whom we have always found, both in public and in private, to be worthy of as much confidence as one fallible mortal ought to receive from another. We have never yet seen a man whose opinions on every subject we could implicitly adopt, or of whom we could affirm that he had never committed a mistake, though we have met with some whose admiration of themselves was intense, and whose habitual arrogance indicated a strong persuasion of their own infallibility; but if the conductors of all periodicals were as sincerely attached to evangelical truth, as magnanimous, as transparent, and as free from sinister aims as Dr. Price, it would be less doubtful than it is now, whether the periodical press as at present managed is productive of a greater amount of good or of evil. In a newspaper of which we have never seen or wished to see more than ten or twelve numbers, we understand that there have been several attacks upon him recently; in reference to these he says, in a short postscript, "It was not in the

days of my strength that gross misstatements and insinuations were propagated against me. Had it been so, there would, at any rate, have been a manliness in the effort, whatever might be thought of its charity or righteousness. But it was not so. My assailant knew that my health was broken, that my medical friends insisted on my retirement from public life, and that my ailment was of a character especially requiring freedom from excitement." Our readers will we doubt not unite with us in the earnest wish that the life of our esteemed friend may be prolonged, and that his health may be so thoroughly re-established as to enable him to continue his honourable and useful course for many years.

The Parting Prayer; or, Christ claiming Eternal Union with his People. A Sermon preached at Denmark Place Chapel, Cumberland, March 17, 1850, on occasion of the Death of the Rev. Edward Bickersteth, Rector of Watton; Honorary Secretary of the Evangelical Alliance. By EDWARD STEANE, D.D., Honorary Secretary of the Evangelical Alliance. London. 8vo., pp. 33. Price One Shilling.

The concluding sentence of that prayer which is recorded in the seventeenth chapter of John's Gospel is the basis of this discourse. Dr. Steane contemplates it, "First, as revealing the intimacy which subsists between Christ and the Father; secondly, as exhibiting the love of the Saviour to his disciples; and thirdly, as indicating the ultimate destination and blessedness of believers." He shows that the effect of this prayer upon ourselves should be, first, to make us more diligent in Christ's service, and more concerned, that while we are in the world He should be glorified in us; secondly, to reconcile us to the removal of Christ's servants; and thirdly, to induce in the hearts of all Christ's disciples a brotherly affection for one another, and unite them in the face of a distracted church and an unbelieving world. Mr. Bickersteth was undoubtedly a living branch of the true vine, and one that brought forth much fruit. Of late years Dr. Steane enjoyed much pleasant intercourse with him, and he testifies that Mr. Bickersteth "rose, perhaps as much as any one among us, above the influences which, to so great a degree, have unhappily chilled the affection of Christians of different communions towards each other, and have kept them so much asunder." This is highly gratifying, as, in earlier life, Mr. Bickersteth had done more, we believe, than any other man, to induce pious members of the church of England to refrain from attendance on dissenting worship. Before the publication of his Christian Hearer twenty-four years ago, it was very common for the evangelical laity, in towns in which the gospel was not preached by clergymen of the establishment, to avail themselves of the instructions of dissenting ministers on Lord's day evenings; but after the publication of that work, which ran through several editions in a short time, that custom was very extensively abandoned, the counsels it contained exercising an influence which was the more powerful on account of the estimable character of the devout author. But, while

evil men and seducers wax worse and worse, good men are often found to improve evidently as they draw near to the end of their journey.

Gorham v. the Bishop of Exeter. The Ultimatum: or, What Saith the Scripture? A Discourse delivered at Devonshire Square Chapel, London, on Sunday evening, April 7, 1850. By JOHN HOWARD HINTON, M.A. London. 12mo., pp. 24. Price 3d. or 25 for 5s.

Mr. Hinton shows clearly that throughout the New Testament spiritual benefits are habitually spoken of in connexion with another and a very different instrumentality from that of baptism;—that some of the passages taken to relate to baptism, and referring to spiritual benefits, are so taken without any warrant or any justice;—that other passages which do refer to baptism, fail to show that it is either the condition or any part of the condition on which spiritual benefits are to be conferred, or of the instrumentality by which they can be conferred;—that the alleged doctrinal grounds for the assertion of the spiritual efficacy of baptism are of no scriptural force;—and that the assertion of the spiritual efficacy of baptism totally deranges the evangelical system in its adaptation to mankind. Yet, the utility of baptism, he acknowledges. "It is an ordained act of profession, and its details are so arranged by the wisdom of the only Lawgiver, as to be representative of the great Christian transformation and its consequences." It is not as a polemical publication that this is to be regarded, but as a tract the author of which avails himself of passing circumstances to direct attention to the destructive character of a fatal and prevalent error.

A Pastoral Memorial; or, Reminders and Recollections. With an Essay on the Free Call of the Gospel. By JOHN COX, Author of "Our Great High Priest," &c., &c. London. 24mo., pp. 202. Price 2s. Cloth.

The completion of twenty years' service among his friends at Woolwich has occasioned this publication, respecting which the author says, "This volume is intended to be a grateful memorial of the Lord's goodness to me and them,—a humble monument on which is inscribed the truths I have preached,—a friendly monitor to the souls of my flock, and a small memento of my affection toward them." The "free invitation of the gospel to sinners as such" appearing to him now to be an important part of the Christian ministry, he has thought this a proper opportunity for stating his reasons for renouncing opinions which he formerly held on this subject. The work is especially adapted to do good to pious persons whose usefulness is restricted by a predisposition towards the system that is usually called "High Calvinism."

A Help to a Knowledge of the Kingdom of God, as Contained in the Scriptures; being a Kind of Liturgy for the Church. Second Edition. By ROBERT DUNCAN of Saltcoats, a Servant of Jesus Christ. Glasgow. 8vo., pp. 24. Price 3s.

A specimen will in this case be better than a

description. Take the following:—"Of the ceremonial baptism of children.—The father of the child having professed his belief in Jesus Christ, and promised to train up his child in the nurture and admonition of the Lord according to his word, the minister, naming the child, is to baptize it, in the name of the Lord, into a knowledge of the Father, and of the Son, and of the Holy Word." "Spirit, spiritual, spiritually," are throughout rendered, "Word, wordual, wordually, which," says the author, "are words of the same meaning." But be joyful, reader, the whole twenty-four pages of this kind of "Help" may be obtained for the small sum of three shillings!

The Three Patriarchs; a Series of Scripture Stories. By MARGARETTA. Llandoverly: W. Rees. London: Longman and Co. 16mo., pp. 166.

The modest and unassuming character of the introductory chapter must not induce us to pass over in silence that inverted theology, according to which the church, symbolized by Zoar, is represented as a place of safety for the trembling sinner who, as yet, only sees Christ at a distance, and fears to flee unto him—a place where such a sinner shall learn to look to Christ, and shall by "God's priest" be led to the foot of the cross, and taught to offer up "a broken and a contrite heart," which God "will not despise." Our view certainly is, that the penitent, whether a child or an adult, whether instructed by a mother or taught by a minister, is to be directed first to look to Christ, and then to seek fellowship with his church. After perusing the whole, we doubt whether any young person would be as much interested in reading this book as in perusing the inexpressibly beautiful and inspired narrative from which it is compiled; nor can we think that any pious mother would read the history of Abraham, Isaac, and Jacob, to her family, without supplying to them more information and much more evangetic truth than this volume contains.

The Treatise of Albertus Magnus [1193–1280] De Adhærendo Deo: of Adhering to God. A Translation from the Latin. London: C. Gilpin. Square 16mo., pp. 65.

In the thirteenth century, this author laboured as a lecturer and public teacher at Cologne, Paris, Rome, and Lyons, and became a recognized leader among the learned and devout of his age. "As bishop of Ratisbon he occupied himself almost wholly with the spiritualities of his office, and afterwards resigned his bishoprick in order to a more complete devotion to the exercises of study, meditation, and piety." The principal design of his work is to recommend contemplation and communion with God.

The Missionary Souvenir. Edited by the Rev. THOMAS AVELING. London: Snow; Houlston and Stoneman; Ward and Co. Square 8vo., pp. 132. Cloth, gilt edges.

A contribution to the fancy sale on behalf of the school for the daughters of missionaries at Walthamstow. It consists of about forty pieces, in prose and verse, on subjects congenial with the occasion, beautifully printed and embellished, and dedicated "To the Missionaries of the Cross in all Lands."

The Irish Dove; or, Faults on both Sides. A Tale by the Author of "Rosa, the Work Girl," &c. Dublin: Robertson. 16mo., pp. 306.

There are passages in this volume which both for pathos and truthful description of Irish character would bear comparison with some of the most striking productions of Miss Edgeworth's pen, while the whole tale is deeply impregnated with the evangelic element, the value of which was evidently unknown to that highly gifted writer. Entertaining the opinions we do of the serious evils attaching to all national establishments of religion, we cannot sympathise with some expressions relative to the national ecclesiastical establishment. But it is only justice to say such references are few, and are made in a much milder form and in a more Christian spirit than frequently characterize effusions on this subject.

Half Hours with the Best Authors. London: C. Knight. 8vo., pp. 96. Part I.

The design of the publisher is to furnish at a small cost "gems from the rich treasury of instruction and amusement which the master minds of the world, and especially of our own nation, have heaped up for an exhaustless and imperishable store." Though it is not intended to be a religious work, but one of general literature, we have found in this number much that is interesting and instructive, and nothing that judicious parents would be unwilling that their sons and daughters should read.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Memoir of the Life of Joseph Gutteridge, Esq., of Denmark Hill, Surrey. By EDWARD STEANE, D.D. London: Jackson and Walford. 8vo., pp. 174.

On the Improvement of Society by the Diffusion of Knowledge; or, an Illustration of the Advantages which would result from a more general dissemination of Rational and Scientific Information among all ranks. Illustrated with Engravings. By THOMAS DICK, LL.D., author of "The Christian Philosopher," &c. &c., &c. London: W. Collins. 16mo., pp. 336.

The Mirror of the Gospel. By J. R. BALME, author of "The Lever of the Gospel," &c., &c. Second Edition. Fourth Thousand. London. 24mo., pp. 136. Paper Covers 1s., Cloth, Gilt Edges, 1s. 6d.

The Life and Epistles of St. Paul; comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological Order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. London: Longman and Co. 4to. Part V. Price 2s.

Female Agency among the Heathen, as recorded in the History and Correspondence of the Society for Promoting Female Education in the East. Founded in the year 1834. London: Suter. 16mo., pp. 294.

The Service of Song in the House of the Lord. By THOMAS BINNEY. Third Thousand. London: Jackson and Walford. 16mo., pp. 82.

Lessons on the Book of Jonah. A Help to Home Tuition and Sabbath School Teachers. Edinburgh: Paton and Ritchie. 24mo., pp. 31.

Nature's Wonders; or, God's care over all His Works. By the author of "Peeps at Nature." London: R.T.S. pp. 226.

The Philosophy of our Work: a Brief Essay read before a Conference of Sunday School Teachers in Islington, October 22nd, 1840. By a Fellow Worker, who hopes that what is will be regarded as of more importance than who says it. London: Aylott and Jones. 16mo., pp. 16.

A Shipwreck Scene on Board the "Sheffield." From the Christian Observer. With an Appeal to the Families employed on Canals and Navigable Rivers. By JOHN TREMLASTH JEFFERY. New Brentford. 12mo., pp. 11. Price 2d.

The Young Converts. By the Rev. G. HALL, Carlton, Beds. Second Thousand. London: Houlston and Stoneman. 32mo., pp. 24. Price 2d.

Sorrow for the Loss of a Faithful Minister. A Funeral Sermon preached on Occasion of the Death of the Rev. SAMUEL WILSON, Pastor of the Church of Christ in Prescott Street, Goodman's Fields, October 14th, 1750. By JOHN GILL, D.D. Revised by J. A. JONES. Uniform with Bunhill Memorials. London: J. Paul. 12mo., pp. 24.

Recent Highland Ejections Considered. In Five Letters. By the Rev. THOMAS M'LAUCHAN, Free Gaelic Church, Edinburgh. With an Appendix. Edinburgh: Johnstone and Hunter. 8vo., pp. 28.

The Murdered Mother. A True Account. London: J. Groom. 32mo., pp. 32.

Tales of the Elder Reformers. By WILLIAM ANDERSON, Esq., author of "Landscape Lyrics," &c., &c. London: Partridge and Oakley. 12mo., pp. 72. Price 1s.

Looking to the Cross; or, the Right Use of Marks and Evidences. By WILLIAM CUDWORTH. Published originally in 1748. Now Published with Preface and Notes, by Rev. HORATIUS BONAR. Kelso: J. and J. H. Rutherford. 32mo., pp. 160.

British Influence and Responsibility. A Sermon preached in the Poultry Chapel, London, to the Directors and Friends of British Missions, on Monday evening, May 6th, 1850. By Rev. J. STOUGHTON of Kensington. Published by Request. London: John Snow. 24mo., pp. 44.

The Chelsea Working Man's Sabbath Essay. Divine Mercy; or, the Temporal Advantages of the Sabbath. Interspersed with Expository Remarks. By GEORGE BRYAN, one of the late Competitors for the Sabbath Essay Prizes. London: Partridge and Oakley. 8vo., pp. 52.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. May, 1850. Edinburgh: Johnstone and Hunter. 8vo.

INTELLIGENCE.

AMERICA.

PROJECTED TRANSLATION OF THE BIBLE.

The following extract from the New York Recorder of March 20, 1850, will be found deserving of perusal. Our readers are aware that the Recorder is a highly respectable baptist paper.

"The Bible Translated."

Such is the title of a pamphlet which has just appeared in this city, heralding the appearance of a corrected version of the English Scriptures. We are out of the fog at last; the corrected version movement has taken a tangible shape, and can be understood and considered. Indeed it asks a judgment upon its merits, and virtually, therefore, invites discussion. It comes with authority, bearing the signatures of Spencer H. Cone, and William H. Wyckoff,—the former, *venérable nomen*, first among the founders of the American and Foreign Bible Society, and from the period of its organization its president, the latter its corresponding secretary. It is not indeed an official document, but the substance, if not the whole of it, was read in the board during the late discussions of this question in that body, and the practical aim of its argument is to induce the American and Foreign Bible Society to endorse and carry forward this project. It is, in fact, an appeal of the highest officers of that society to the society itself. As yet the society is free from any responsibility whatever in the matter; we trust it will remain so. The mode of bringing the project before the society is indicated in one of the concluding paragraphs thus:—"A corrected edition of the English New Testament has been prepared by the subscribers, in connection with eminent scholars, who have kindly co-operated, and given their hearty approval to the proposed corrections. A copy of this will be sent gratuitously to the written order of each member of the society, who wishes to examine it. You are invited to procure and read it, and to attend the ensuing anniversary of the society, when the stereotype plates will be offered as a donation, with the provision that they be printed from according to the demand." The corrected version here named is rapidly passing through the press, and we understand will be ready for distribution in the early part of April. Who are the "eminent scholars" co-operating, the

readers are not informed. We regret that that item of information is withheld.

It is not our purpose at the present time to examine this pamphlet in detail; that we hope may be done by some abler hand. We shall do no more than give some general idea of its contents, with more particular notice of leading features of this movement.

In the first place, the pamphlet proceeds to indicate what it deems the errors or defects of the present English version. Of course there can be no necessity for a corrected version, except on the supposition that errors or defects exist. These are pointed out as follows:—the version was "made for the Church of England," and kept "this object in view" by rendering *episcopos* BISHOP instead of *overseer*, and otherwise sustaining "the unscriptural order of prelates;" by translating to *pascha* "EASTER," instead of "the passover;" by countenancing the idea that edifices of stone and wood are "churches," and making "saints" of the sacred writers. The pamphlet then goes on to name other errors,—transferring "baptizo" instead of translating it "immerse;" substituting "with" for "in," in allusions to the ordinance of baptism,—and "charity" for "love;" "calling God a Ghost," by using the terms "Holy Ghost;" "straining at" instead of "straining out a gnat;" using "let for hinder," "prevent for precede," "Jesus for Joshua;" using "offend" unintelligibly, and obsolete terms, such as "do you to wit, etc.,"—"carriages" for "baggage;" putting "beasts" in heaven instead of "creatures;" using "damnation" for "condemnation," "Osee," "Jeremy" and "Esaïas," for "Hosea," "Jeremiah" and "Isaiah;" making a "palpable discrepancy" in Paul's accounts of his conversion; putting an "army" for a "band of soldiers," "should have been killed" for "would," &c., an irreverent oath, "God forbid," for (me genoito) "be it not;" "take no thought" for "be not anxious;" dropping the article "the" before "Christ" and "Jordan," when it should be retained; confounding "feed and tend;" using "master" for "teacher," and "thief" for "robber;" "John Baptist" for "John the Baptist," "charger" for "dish;" making the title "The Revelation," "The Revelation of St. John, the Divine;" translating *elpis*, faith, when it should be hope; transposing "all we offend," so that it reads "we offend all;" using the verb "be" for "are," as "there be some

standing among you," and "*which*" for "*who*," as "Our Father *which* art in heaven."

"Such," says this pamphlet, "are some of the errors and faults of this translation,"—many of which "occur so frequently, that if these alone were corrected in every instance, the number of emendations would amount to nearly two thousand."—*And is this all?*—Dear old Bible, hast thou been ransacked for thy faults these many months, and is this *all* which they have to say against thee, who think thee so deformed that thou art to be displaced from our pulpits, our homes, and our hearts? Never, in all seriousness we say it, has this project for a new or corrected version seemed to us so utterly uncalled for as since we have read this pamphlet. Some of these things adduced are blemishes,—some, we maintain, are not;—but if they were *all* blemishes, how poorly do they justify the sweeping condemnations of the present version which are found in these pages, and uttered in our streets.

Having stated these errors or defects, the pamphlet proceeds to argue for their correction, and to show that the American and Foreign Bible Society is the proper and the only body which can perform this important work.

We are confirmed in our previous impression, that the grand motive (perhaps unconscious) for this project is to be found in one word, "*baptism*," for which it demands "*immersion*." To no other point is equal space given, and there gathers about this a warmth and energy of argumentation that mark no other portions of the pamphlet. It is on this word that the contest will proceed, and it is this which will determine its issue. If the minor matters of obsolete words, grammatical errors and misprints, were all, the officers of the society, it is reasonable to believe from their past action, would not flinch from the responsibility of making corrections without public discussion. Though bound by a restrictive law of the society to circulate the commonly received English version, they have deemed themselves at liberty to make alterations, some of them of grave character. They have changed, (we think in *all* their versions of which the plates were cast by themselves,) "*Osee*," "*Jeremy*" and "*Esaias*," to "*Hosea*," "*Jeremiah*" and "*Isaiah*," "*Elias*" to "*Elijah*," "*Jesus*" to "*Joshua*," (when so meaning,) and "*Easter*" to "*the Passover*." In some editions they have substituted "living creatures" for "living beasts." In one edition they have *erased* HOLY GHOST *whenever it occurred*, and *inserted* HOLY SPIRIT. They have even changed the translation of Romans vi. 17, so that in one of their editions it reads, "God be thanked, *though* ye were the servants of sin, *yet* ye have obeyed," etc. We say nothing now of the character of these

changes, good or bad; we say only that they have been made. If the society has given any direct *authority* for such changes, we are not aware of it. We do not even raise the question whether it was suitable and proper, or an assumption, on the part of the board, to make such changes without instructions. We say only that all obsolete terms, grammatical inaccuracies, &c., were but in the same line of the changes already made, and if these changes have been proper, there was no necessity for an appeal to the society to justify future proceedings of the same kind, and we believe no appeal would have been made. We do not now say that a comprehensive movement, judiciously arranged and authorized, for the correction of obsolete terms, grammatical inaccuracies, &c., might not be desirable. Taking this movement as it is, as all its progress has indicated it, and as this pamphlet exhibits its character, we can arrive at no conclusion but that it is strictly a *Baptist* movement. As such we believe it to be uncalled for, mischievous in its general influences upon the cause of Christ, and suicidal as to ourselves.

COLLEGE STATISTICS.

The New York Recorder of March 27, contains an article which gives comprehensive information on this subject.

The following statistical view of our colleges and other literary institutions, was read in the general prayer-meeting for colleges, in Boston:—

There are in the United States, of colleges and professional schools, teachers and students, as follows:—There are 120 colleges, containing 917 teachers, and 10,672 students; 42 theological seminaries, with 118 teachers and 1,315 students; 12 law schools, with 23 teachers and 434 students; 35 medical schools, with 230 teachers, and 4,554 students; making a total of 209 colleges and professional schools, 1,288 teachers, and 16,965 students; that is, supposing the population of the United States to be 24,000,000, one student in the higher institutions to every 1,413 inhabitants. Of these higher institutions, 32 are in New England, and 3,296 of the students; which is about one student to every 791 inhabitants.

In Massachusetts alone there are 1,163 academies, with 21,078 students, and supported at an annual expense of 307,159 dollars. In New-Hampshire, Vermont, Massachusetts, Connecticut, New York, and Pennsylvania, there are 31,221 common schools, containing 1,652,347 scholars, out of a population (in 1840) of 5,777,153, and supported at an annual expense of 2,257,448,096 dollars. The number of churches in the United States is now 30,004, ministers 26,416, and communicants 4,480,425; this shows there are 3,583 churches which have no pastors.

EUROPE.

HAMBURG.

The Secretaries of the Baptist Union have received a letter from Mr. Oncken, dated Hamburg, 16th April, 1850, which will appear in the Appendix to this year's Manual, the following extracts from which ought to be widely circulated without delay, as affording guidance for our sympathies and prayers.

"The anxieties entertained by our English brethren on account of the gathering clouds which threaten to destroy the little religious liberty enjoyed by us for the last two years, are, alas! too well founded. Hanover has already opened the way for the restoration of ancient times. Brother Kramer, a devoted brother, who had laboured with much zeal at Weener, in East Friesland, where a church of about twenty-five members has been gathered within the last eighteen months, has been banished from the country. Though very weak and feeble, his constitution having been completely undermined by over exertion, he was sent off in the month of January. The brother, a fine tall young man, twenty-four years of age, is now with us, and will, I fear, in a month or two, terminate his course. On the Hanoverian side of the Elbe, five miles from Hamburg, on an island called Wilhelmsburg, where we have had a service every alternate sabbath during the last two years, the meeting has been prohibited by a fine of twenty dollars. In other parts of Germany our brethren have been called to endure much opposition from the clergy of the national church in getting their dead buried. In fact, the hatred and opposition of the evangelical part of the clergy in the national church, is such as can hardly be conceived. No falsehood is too gross to be employed against us, if they but fancy it will serve their cause. I am writing advisedly, and I hope to bring some of the things published against us soon before the public in England. The great bugbear by which they hope to frighten the people from examining the truth which we circulate amongst them, consists in telling them, what a horrid set the madmen of Munster were, and by classing us with these. From the evangelical party, whether members or ministers of the national church, we cannot, with few exceptions, expect any mercy. These form the greatest barriers in the spread of the whole truth. They will endure or bear with anything and everything in the shape of error in their own community, without either pulling it down and separating from it, but they cannot allow and endure the existence of God's truth, as exemplified in the union and communion of his people gathered into orderly, apostolic churches. But we cannot wonder at this, when the same spirit is manifested by the clergy, even in your highly-favoured country. It is the crime of all national churches to

persecute the saints of the Most High, Blessed be God! that however much Rome, with all her daughters, may have tyrannized over and persecuted God's saints, her doom is fixed; she will be brought low. God has decreed her utter destruction, and in this hope we will still endure, labour, and pray for the coming of the Lord's reign.

"The reaction in political and religious liberty is now going on rapidly; hence we are the more anxious to make the best use of the present moment to spread the truth in every direction. As yet, we can move pretty freely, but the great uncertainty how long this may continue, has a double call on us to exert every nerve to spread the gospel, and form churches of immersed believers in the length and breadth of the land. And though the prospects around us are darkening, we are far from being discouraged. No, blessed be God! we have nothing to fear. Built on Christ, the rock of ages, we are secure. The gates of hell cannot prevail over his church, for it is grounded on him.

"The past year has been big with blessings to us at Hamburg, as a church, and equally prosperous to the mission generally. One hundred and nineteen believers were immersed and added to the church here; many new stations around the city have been regularly supplied; much has been effected in raising Sunday schools in various parts of the country by one of our brethren, sent forth for this purpose by the church, and two brethren have been appointed by the North-West Association of our churches, to labour as missionaries at our own expense; to which, I trust, a third will be added during the present year. The churches throughout the country have shared in the refreshing showers from heaven experienced here, and many, many precious souls have been added to them. In some of the churches the increase has been nearly a hundredfold. At Zurich, in Switzerland, which I visited two years ago, an interesting church of thirty-one members, has been formed, and in other parts of Switzerland the same happy effects might be seen, by God's blessing, if we had but men and means to meet the incessant applications made to us for more labourers.

"During the winter, and up to the present time, I have had five hopeful and promising brethren for missionary labour under instruction, of which two have just left, to labour in Mecklenburg and Hanover. The others will soon occupy other fields of labour. Besides our missionaries and evangelists, the American and Foreign Bible Society has enabled me to employ fifteen colporteurs; but so urgent are the wants, that even this number has not been sufficient, and I have already exceeded it. More than half a million of tracts and books were circulated by us during the past year, and 26,000 copies of the holy scriptures. Millions have thus heard of the

name of Jesus through our instrumentality, and by God's power on their hearts, many have been converted, and obtained forgiveness and eternal life, through faith in the Lord Jesus Christ.

"I have no doubt on my mind, that whatever political changes may take place, God has got a great work for us to do; and I trust and hope that he will keep us, by his Spirit, from adopting any other means, in the spread and advancement of his own cause, but such as are sanctioned by his holy word."

PRUSSIA.

There are now fifteen baptist churches in Prussia, containing 1016 members, 258 of whom were baptized during the last year. Mr. Lehman communicates the following particulars respecting them in a letter to the Secretaries of the Baptist Union, which will appear at full length in the Baptist Manual. It is dated Berlin, March 27, 1850.

"From this general statement of our Prussian Association, allow me now to turn to the particular experience of single churches. I begin with our own in Berlin. We have had fifty baptisms, and in connexion with these, abundantly much spiritual joy. This increase and time of refreshing, however, was experienced rather in the first part of the year. In the months of July and August we were visited by the awful hand of the Lord, viz., *cholera*, when many of our beloved ones were swept away very suddenly. . . . However, most of our friends died with so much joy and longing, that our hearts all were gladdened, and a general readiness to die was prevalent and manifest. I regret only that such visitations have not produced upon the world, or upon our church, that permanent fruit of repentance and fervour which certainly it ought to have. For in the latter part of the year we have had very slow and scanty increase, and many outbreaks of the perverseness of human nature urged us to exercise church discipline, by which more have been excluded than in any previous year, viz., twenty-two. This was a matter of deep humiliation for us, and we are still mourning and praying over that breach, hoping that the Lord will heal it.

"I have spent a great part of my time in travelling, which tended to the formation of two new churches, one in Liegnitz, Silesia, and the other in Tornow, on the Oder; the latter, especially, under very glorious manifestations of the grace of God. I visited also most of our other churches, and rejoiced in their prosperity.

That of Stettin is, next to ours, the most important in number and situation. Brother Gulzan is now their pastor since the beginning of last year, and very much good has been

achieved. They also have had to complain of the unsettledness of members, and even more than we have been compelled to exercise discipline, by which twenty-six have been excluded. Still they had a clear increase of fourteen. It appears that the great political struggles, and the breaking of faith generally, has also had its influence upon our churches, for never before had we to exclude so many. Other denominations likewise complain much of retrogradedness in religious interests. But I observed that in the year 1848, when political liberty, and even anarchy to some extent, prevailed, we had a better increase, and not so many desertions. I do not believe, therefore, that political liberty injures the true interests of religion. The re-action in this sphere has, indeed, threatened us much with the restriction of our liberty, but as yet we have not much to complain of it, though every day we may expect some outbreak of hatred. . . .

"Next in importance in our neighbourhood is the church in Templin, where brother Kemnitz is pastor. This has had a very blessed, calm, but lovely increase. Now there are fifty-four members, twenty-one being baptized last year, being a clear increase of seventeen. I recently was there, and found that eleven new candidates for baptism waited for the ordinance. They have also now a proper meeting-house. I preached there to large assemblies, and enjoyed sweet communion with the saints.

"But the most interesting field of labour is in our eastern provinces. We have formed in our Association also a missionary work, devoting one-third of our pecuniary force to the heathen, and two-thirds to our home mission. Several evangelists have been sent out by us, also by aid of the American Baptist Missionary Union. One of these, brother Weist, has proved to be an undaunted soldier of Christ. After some travelling during the first part of his ministry, he came to those regions above mentioned in the beginning of last year. He found an open door in Stolzenberg, a village between Elbing and Königsberg. He preached Christ crucified, and soon gathered a number of inquirers, whom, after some time, he baptized, and went on so. At the close of the year the church there formed consisted of seventy members, and now at least ten more are added. All this has been achieved under the greatest hatred and persecution of the world, which brother Weist defied and overcame, so that now he is diligently engaged to build a meeting-house for the newly-formed church. Surely this is the Lord's work, and it is marvellous in our eyes.

"Several of our church members of Berlin have been levied during the last political movements and struggles, and enlisted with various regiments. They were thus transplanted to very distant regions, but every-

where they have, more or less diligently, been engaged to spread the tidings of salvation. I may mention particularly one of them, brother Wiehler, who was to enter the army as serjeant. He spent a long time in the neighbourhood of Frankfort-on-Maine, where he used all his influence to win people for Christ. He so far succeeded, that about eleven were ready to follow Christ in baptism, being converted from darkness to his wonderful light. By a ministering brother in the neighbourhood these were actually immersed, and formed into a church, while great numbers flocked together to listen to the message of grace from the unwonted instrument of a Prussian soldier. But this excited the fury of the priests, and they did their utmost to crush the baptist cause. They at last succeeded to get our dear brother removed from that region, and his colonel threatened him with imprisonment if once more he would preach. 'It were a shame,' said he, 'to the whole regiment. It would not become him, as a Prussian serjeant, if he would go round and shave people in the village; just as little it became him to pray and sing with the peasants.' However, our brother's letters breathe an undaunted courage, and he seems determined to risk all, though he is one of the most humble disciples of Jesus. May the Lord bless him further abundantly! . . .

"Now, my dear brother, I wish in concluding to express once more my great attachment to the dear British brethren, and feel happy to have this opportunity to send my most cordial love to them all, who so very kindly have overwhelmed me with love and goodness. Almost as often as I enter our little Bethel I think on them, to whom chiefly we owe it, and by whom we are so richly blessed. Soon it will become too little, and we must think on its enlargement. The last tea-meeting we had, on the 1st of April, was again an occasion of extraordinary interest, when we were led to comprehend our inexpressible happiness, and fervent prayers ascended then also for our brethren beyond the ocean."

TRIENNIAL CONFERENCE.

ANTI-STATE-CHURCH ASSOCIATION.

Five hundred and forty delegates having been appointed by various bodies of constituents throughout the country, and the premises of the City of London Literary Institution in Aldersgate Street having been secured for their reception, large and animated meetings were held on the 30th of April and the two following days, under the presidency of the Rev. Dr. Acworth of Bradford, the Rev. John Burnet of Camberwell, and Samuel Courtauld, Esq., of Braintree. The spirit of moderation combined with earnestness which was displayed by the gen-

tlemen who took the most active part in the proceedings, was highly creditable to them personally, and indicative of qualities which are best adapted to ensure success. The following abstract of the Report presented by the Executive Committee will give to our readers the best idea of the progress which the society is making, and the position which it now occupies. All our friends,—but especially those who have stood aloof from the association and who are but partially informed respecting its course—would do well to peruse it thoughtfully.

"The committee do not purpose, on this occasion, entering into a detailed statement of their proceedings, as in their annual reports to the council. They deem it preferable to advert, in the first instance, to the practical working of the association as an organization—to give a brief summary of its labours during the second triennial period of its existence—and then to offer such remarks on recent public events of an ecclesiastical character as may be pertinent to the object for which this conference is assembled.

"The constitution of the association, contained in the scheme of organization, as revised at the last conference, has been found, substantially, well adapted for the work for which it was designed, and will, therefore, as the committee think, require but a slight modification. The appointment of local committees in places where the friends of the association are sufficiently numerous, has proved of considerable utility. In some towns it has been found, from various causes, impracticable to establish them; and in some others their existence is nominal rather than actual; but in all cases where there has been earnestness of purpose, with activity and prudence, no practical difficulty has been experienced in combining freedom of action with the required unity of purpose and proceeding.

"The last conference devolved on the executive committee the difficult and delicate task of selecting a person to fill the office of stated secretary to the association. After anxious inquiry, and mature deliberation, they engaged the services of Mr. John Carvell Williams in this important office. They deem it but due to that gentleman to state, that after the experience afforded by his labours on behalf of the association for upwards of two years and a half, they have reason to review their choice with entire satisfaction. His interest in the object of the association, his persevering industry, and his business qualifications, have contributed greatly to the usefulness and progress of the organization—and to these advantages the committee desire to add the mention of another, which themselves only can fully appreciate; viz. the pleasure with which Mr. Williams's courteous disposition, and good temper,

enable them to work with him in forwarding the society's interests.

"In the month of September last, the committee received from Dr. Price an intimation that his medical advisers strongly urged the necessity of his immediately relinquishing all public engagements, as indispensable to the preservation of his life; and that he was, in consequence, reluctantly compelled to resign his office as treasurer to the association.

"The committee, while they could not receive such an intimation without the deepest regret, at the same time felt themselves precluded from opposing Dr. Price's wishes. They, however, conveyed to him their earnest desire that he would nominally retain his post until the arrival of the triennial conference, they making such arrangements as would relieve him from all anxiety and labour connected with the office. To this proposal Dr. Price readily assented, whereupon the committee appointed William Edwards, Esq., a member of their body, to act as sub-treasurer. They consider it a fortunate circumstance that they were enabled, at such a juncture, to obtain the services of a gentleman by whose devotedness to the duties of the office, regularity has been maintained in the transaction of their financial business. The committee have already conveyed to Dr. Price an expression of their cordial sympathy, and their fervent hope that he might, in the trial he is called to endure, enjoy all the alleviation and support which his own heart can desire. They believed that the suspension of his active exertions on behalf of this association, in the origination of which he took so lively an interest, and bore so important a part, and the subsequent operations of which he had done so much to stimulate and guide, was as painful to him as to themselves; and now, on his public retirement from the office which he has filled from the formation of the association, they desire to express to you, gentlemen, the sense they entertain of his invaluable services; their unabated confidence in, and esteem for his high character, and their wish that he may be long spared to give to the association the advantages of his occasional presence at the meetings of its committee, and the benefit of his judgment in its future proceedings.

"Mr. Kingsley has, during the last three years, been incessantly occupied both in lecturing and in addressing public meetings, and, as the committee are glad to believe, has by his labours done not a little to diffuse information and awaken inquiry on the subject of church establishments. But it is obvious that not one, but several lecturers may be advantageously employed, and are even required, for that education of the public mind upon which all hope of a radical change must mainly rest.

"At the first triennial conference, the executive committee felt bound to acknowledge, that while a solid foundation had been laid for future effort, the association could scarcely be regarded as having broken ground against the monster-evil which it was designed to assail. Its appeal was then mainly to dissenters, and its efforts in the first instance directed to the removal of misconceptions and prejudices, and to the promotion of earnestness and faith on the part of those who already professed attachment to its principles. That that work has even yet been fully accomplished cannot be asserted, but the committee felt that the time had come when, with the support of an energetic body of individuals, upon whose fidelity to their convictions it could firmly rely, the society might, with safety, widen its sphere of action, and, without relinquishing, to any extent, the high ground of religious principle which it had from the first occupied, might address itself to all classes of the community.

"As the most effectual means of attracting public attention to the magnitude and importance of the society's object, they endeavoured to make a more extensive use of the platform, by the multiplication of public meetings and lectures. Such a course, it is evident, involved greatly increased labour and expense, numerous difficulties, and, in some instances, considerable risk of failure. In many of the towns the society had previously made no effort, and the proposal to broach the question of the separation of church and state before a public audience was regarded even by friends as a bold and somewhat hazardous experiment. But calculating fully on popular sympathy, and encouraged by a succession of ecclesiastical occurrences singularly calculated to give effect to their appeals, they resolved that in every district of the country which they might select as a field of operation, they would pass by no town in which it was possible to make an entrance and to collect a public audience.

The extent to which they have been able to realize this design, is to the committee a source of devout thankfulness and joy. Notwithstanding every obstacle in their path, they are able to report that between five and six hundred meetings, of various kinds have been held in connexion with the association during the past three years, being nearly three times the number previously held.

"Nearly all the English counties have been thus gone over. The first-class towns have been visited by deputations at least once a year, and some of them with greater frequency. A series of very successful meetings has also been held in the principal cities of Scotland. The towns in South Wales have been twice visited. To these labours of the executive committee must be added those of the local committees, who,

in several instances, have followed them up by numerous lectures and public meetings entirely sustained by local resources.

"The success which has attended these efforts, in so far as they have served to indicate the growth of public opinion in favour of right principles, has, on the most dispassionate review, far exceeded the expectations which the committee had themselves formed. The meetings have not only been numerous, but in the majority of cases have been highly effective. The largest public buildings in the kingdom—not excepting even the Free-trade Hall, Manchester, and the Town Hall, Birmingham, have been the scene of these gatherings; and though the doors have been thrown open for the admission of all, and, on some occasions, a strenuous opposition has not been wanting, in no one case have the majority of the audience given a hostile verdict. These meetings have also usually been conducted with a degree of decorum, which has re-assured the timid and the hesitating, while it has greatly served to promote the object for which they were convened. They have been characterized by other features equally gratifying and important. Members of the establishment, whose attendance has, in all cases, been especially invited, have largely availed themselves of the opportunity of viewing in the light of sound principles the perplexing events occurring within its pale; and dissenting ministers and laymen, whose co-operation must be regarded as a gain, have frankly acknowledged a change of views in relation to the movement, and expressed a hearty desire to give it their support.

"The committee feel justified in asserting that upon no public question whatever have there been gathered together a greater number of large and enthusiastic public assemblies than have been convened on this question during the last three years. *Thus much they could not always allege*, for where thousands have been recently assembled, hundreds only were once present; and where success has now been complete, there had not unfrequently been previous failure. Without, therefore, attaching to them undue importance, and still less accepting them as precursors of an early triumph, they may yet be regarded—as are similar demonstrations in connexion with other public movements—as clearly indicating that the British people are prepared to enter upon the full discussion, with a view to the ultimate settlement, of this great question. Feeling it to be important that their labours in this direction should be followed up by the freer use of the press and the issue of publications adapted to the present position of the question, the committee have engaged, for a short period, the services of a competent editor with a view to the preparation of a new series of tracts, several of which will be

mainly devoted to an exposition, by statistical and other facts, of the actual working of the state-church system in Great Britain and Ireland and in the British colonies. The regular and frequent issue of these publications, and the adoption of measures to attain for them a wide circulation, will suitably occupy that season of the year when agitation of a more active kind is necessarily suspended, while if there be on the part of the supporters of the association a liberality adequate to the necessities of the case, they may be made the means of sowing the seeds of truth in every nook and corner of the kingdom.

"The proceedings of the executive committee in relation to legislative movements, though not of a special character, will naturally be expected to find a place in its triennial report. On two occasions they have taken steps for securing a full discussion on the Parliamentary Grant to Poor Dissenting Ministers in England and Wales, known as the *Regium Donum*; and although both the government and the House of Commons have refused to withhold what the great majority of the nonconformist body repudiate as a wrong and an insult, yet these emphatic and repeated protests must be viewed as absolutely essential for the enunciation of their principles and the vindication of their consistency.

"As already reported to the council, the committee promptly acted upon the information received by them in the year 1848, that a long-rumoured measure for the endowment of the Roman Catholic clergy of Ireland was about to be submitted to the legislature; publicly declaring their determination to meet such a proposal with the most resolute hostility, and, in doing so, to occupy, as a broad ground of opposition, the fundamental principle of the association. To whatever cause the abandonment of their intention by the government is to be attributed, the discussion which took place on the question undoubtedly exercised a decided influence in giving a right direction to public opinion, and in establishing a principle of action on the part of anti-state-churchmen, from which they are not likely to depart on any future occasion.

"The committee have twice publicly protested against that portion of the bill for granting a constitution to the South Australian colonies, by which grants for ecclesiastical purposes are, however slightly, increased, and cannot be discontinued by the colonial legislatures without the consent of the home government. In doing this they have failed to effect more than to give seasonable expression to their principles, and to test the sincerity of those members of parliament who, at the last election, professed opposition to any extension of the system of ecclesiastical endowments. They, however, rejoice

to believe that the growth in the colonies themselves of a feeling of hostility to the entire system of ecclesiastical grants will render such a measure comparatively innocuous.

"At the meeting of the council in May last it was resolved, after much consideration, that, looking to the rapid growth of opinion in favour of the separation of the church from the state, and the tendency of events still further to influence the public mind, it was desirable that the movement should assume a more practical shape, by the presentation of petitions to the House of Commons. Petitions have emanated from a considerable number of public meetings, and the executive committee have presented, in their own name, a carefully-prepared petition, embodying a full statement of their principles and designs. In addition, they have prepared suggestions and forms of petition, by the circulation of which, accompanied by the special activity of the various local committees, it is hoped that, before the close of the present session of parliament, much will have been done to familiarize the minds of the public and of our legislators with the idea that this question must eventually be the subject of a decisive conflict, the arena of which will be the British House of Commons.

"But already has that house received much valuable tuition, well calculated to pave the way for such a struggle. The zealous and courageous labours of Mr. Horsman to obtain a reform of the establishment, futile as they have been, and must be, viewed in relation to his ultimate purpose, are, nevertheless, calculated to do signal service to a cause which, as yet, has none of his sympathy. His pertinacious inquiries have exposed prelatic and clerical greediness in its full proportions—have exhibited the dignitaries of the establishment as the unscrupulous conservators of the corruptions which impair its efficiency as a religious institution—have proved how large a portion of its revenues are devoted to no religious use—and have gone far to demonstrate the inefficacy of all corrective measures for the removal of abuses which are essentially connected with the existence of a church established by, and worked by the machinery of, civil government. Deeply do the committee regret at such a crisis the absence of a band of men, however small, in the House of Commons, who, on such topics, and on all suitable occasions, would give bold and full expression to the great truths which they are charged with enunciating, and would avail themselves of occurrences so favourable for the inculcation of sound views on the subject of politico-ecclesiastical legislation, as those which have, during the last three years, so largely occupied the public mind.

"The period in question has severely tested the principle of a church establishment,

and done much to shake its confessedly powerful hold on the attachment and prejudices of the English people. Several of its clergy, and not a few of the laity, have quitted its communion for that of an antagonistic faith. Others have seceded on the principles of protestant nonconformity, and in doing so, have borne emphatic testimony against the entire constitution of the establishment, by a body of argument and of evidence calculated to make a deep impression on the popular mind. Churchmen have seen how completely and how willingly subservient is their church to the will of statesmen, who possess the power of nominating its highest functionaries, and that, too, with attendant circumstances so humiliating to it as a religious institution, as to excite the wonder and contempt of the entire community. The clergy have been discovered to be without the liberty of divesting themselves of their ministerial character, either in compliance with inclination or in obedience to conscience, and they have slavishly and silently submitted to the degrading bondage. Ecclesiastical dignitaries have been convicted of defeating measures for the removal of flagrant abuses, by appropriating, for their own aggrandizement, funds which should have been apportioned among the ill-paid, hard-worked, and unhonoured members of the clerical body.

"Internal dissensions have given intensity to these sources of disquietude. Men found within the pale of the same community, subscribing to the same creeds, adopting the same devotional formularies, and united in their claim of superiority over all who are without, have been, and are, engaged in unseemly strife, and in mutual denunciation of each others' theological sentiments and ecclesiastical proceedings. There wanted but one other element to aggravate and perpetuate the confusion thus produced, and this was supplied when in an evil hour for the establishment, and as the result of fortuitous circumstances, the doubts long entertained respecting the doctrine of the church on an avowedly fundamental point were brought for final solution before a court of law.

"By the decision of the highest tribunal, and that exclusively secular in its constitution, the establishment has now been declared to be without a positive creed in relation to what is alleged to be a vital doctrine. It can no longer boast of that uniformity of belief, the necessity of which has been one of the arguments advanced on its behalf. Division has been legalized. Conflicting dogmas are placed upon an equal footing, and latitudinarianism has become the lauded saviour of the church from the deprecated calamity of a rupture.

"What wonder, that as the result of the operation of causes such as these, there

should have been raised, even in the establishment itself, what was once only 'a still small voice,' heard within the limits of aggressive nonconformity, 'Separate the church from the state—let not the things of Cæsar and of God be subjected to the indiscriminate legislation of secular governments.'

"True it is, that the change desired by a considerable section of the clergy is one which anti-state-churchmen cannot regard with complacency—that by claiming for the church the continued possession of its vast revenues, unfettered by state enactments, they would erect a huge ecclesiastical corporation, infinitely more dangerous to the religious and political liberties of the people than the present system. But even in these demands of priestly arrogance the friends of voluntarism have gained ground which, if they but comport themselves with that vigilance which becomes the militant advocates of truth, need not and will not, ever be lost to them. It is something to have had the question of state-church connexion mooted by state-churchmen—to find them compelled to contemplate its dissolution as a possible, though much dreaded contingency—to see it reckoned among the topics upon which they may exercise their powers of reasoning and of observation, without an impeachment of their sincerity as Christians, or their loyalty as conservators of public order. But it is still more to witness the abandonment, one after another, of the long-cherished and well-worn theories on which establishments have been professedly based, and to have it admitted that a legally regulated church is not an indispensable appendage to a well-constituted government.

"To these propitious circumstances may be added others, outside the establishment. The agitation now pervading the Wesleyan connexion—irrespective of the merits of the question at issue—by habituating its members to the free expression of individual convictions in relation to public affairs, may be expected to exercise an important influence in giving strength to the present movement.

"The aspect of the political horizon is also suggestive of approaching change. The unanimity and increasing urgency of the demand made by the middle classes of this country for a reduction of the national burdens, will necessitate a thorough investigation of the extent and nature of the national resources. The special exigencies of the agricultural population, by whom the pressure of ecclesiastical taxation is most severely felt, will give a right direction to public inquiry, and hence it seems not unreasonable to conclude that, sooner or later, the immense fund now in the hands of a favoured religious sect, and so large a portion of which is lavished on pluralists and sinecurists, will come to be regarded as a legitimate source from which to meet the secular requirements of the nation.

The general progress of events will also invest with political power a class already prepared to give electoral expression to anti-state-church principles, but it will at the same time render necessary such a general spread of enlightened views as will prevent a preponderating weight being thrown into the opposite scale.

"But, gratifying as is this survey of public affairs, you would but ill discern the signs of the times in concluding that your hand may now be slackened as in prospect of an easy victory. Auspicious as are these occurrences, they are chiefly valuable as opportunities to be turned to good account by vigilance and activity. The state-church in this country is an institution which will not be allowed to fall without a struggle more or less lengthened and severe. Indications of weakness will stimulate its supporters to renewed efforts to prolong its existence. Its decaying walls will be buttressed up by new erections, and even reformatory measures will be so skilfully modified as to open fresh sources of emolument and confirm exclusive privileges.* Hence it should be regarded as the special duty of earnest anti-state-churchmen to cast the seeds of truth into the wide breadth of soil now first broken up—to give a right tone to new national movements—to prevent the re-settlement of the question of state churches on any other than a sound and solid basis—and to render it impossible for ecclesiastical hierarchs or worldly statesmen to erect on the ruins of the present system one which, while less repulsive in its deformity, will yet indefinitely postpone the great reform upon which their hearts are fully set.

"And, gentlemen, it rests with you and those on whose behalf you are assembled, to what extent the anti-state-church association shall share in the labour and the honour of the achievement. That your attachment to it as a society remains unabated, your presence alone would testify; but the executive Committee indulge the confident hope, that you will be prepared to give proof of yet greater zeal on its behalf. Its capabilities and character, tested by the experience of six years, during which its proceedings have been jealously scrutinized, it now affords a means for widely inculcating their distinctive principles, such as nonconformists have never before possessed. Not its continued existence merely, but its advancing efficiency should, it is submitted, be to them an object of no ordinary concern. That its funds should have continued to increase year by year, and that it should have been from the first as it now is, free from the entanglement of debt,

* A forcible illustration of this is furnished in the recently introduced Metropolitan Interments Bill, by which the compensation to the clergy for the loss of burial fees, instead of being limited to existing lives, will be a perpetual annuity to the church.

are cheering indications of solid progress, but the disproportion between the means possessed and the ends to be attained, is still such as to suggest the need for greater liberality and devotion.

"But, far higher in importance than the support of particular organizations, or modes of actions, is the desirableness of maintaining, throughout every vicissitude, an unshaken fidelity to imperishable truths. This association may fall far short of its ultimate designs, but its principles are designed to be immoveably established. It may be that their faithful advocates will have, for years, to labour in the face of unlooked-for obstacles, will be discountenanced where they had looked for encouragement, will be occasionally tempted to turn aside from their well-defined but arduous course, but greater is He that is with them than all who may be arrayed against them, and He will hasten their reward in his own time."

The following resolution, moved by the Rev. John Burnet and seconded by Charles Gilpin, Esq., was carried by acclamation:—

"That this Conference has heard with unaffected concern that Dr. Price is precluded, by the state of his health, accepting a renewed appointment as treasurer to the association. That it desires to express its deep sense of the value of his services, rendered not only in discharge of his official duties, but in his hearty participation in the difficulties and responsibilities attendant on the formation of the society, and his subsequent devotion to the furtherance of its interests. That it now, on his retirement, records its unabated confidence in, and esteem for, his high character, and indulges the earnest hope that his life may be long spared, and that he may yet be permitted to render assistance to the society as a member of its Executive Committee."

Dr. Price afterwards appeared, on which the delegates rose *en masse*, cheering with hand and voice for some time. He said:—"Allow me very briefly to express my most grateful sense of your kindness in the resolution you have just adopted. I take it as an expression peculiarly gratifying, coming, as it does, at a moment when I retire from a station which I have occupied since the commencement of your association, and on the occupation of which I look as one of the special and most gratifying circumstances of my life. Whatever may be the duration of that life, I am quite clear, that I shall never for one moment regret anything I have done in connexion with this association. I would simply say, Mr. Chairman, with your permission, that though henceforth compelled to absent myself from the more public meetings of the association, nothing will convey to me more unfeigned delight, than to hear of the progress which you make in public confidence, and in all that marks the progress of your cause. To my brethren with whom I have

been associated, will you allow me thus publicly to express my most grateful sense of kindness? From the first, they have passed over whatever imperfection there was in the service I rendered; and have cheered my own heart by such expressions, from time to time, of sympathy and kindness, as I should have been a very brute had I not duly estimated. To you, sir, and the association now assembled, I tender the same. Though not with you in person, I shall be with you in soul. And at last, when we gather around that footstool where we hope ultimately to assemble, I trust that, forgetting the little-nesses, and spleens, and contentions of earth, we shall have the opportunity of discoursing together, in the high language of Paradise, of the services which we have been permitted to render unto Him whose name we bear, for whom we profess to live, and in whose fear and hope we trust ultimately to die."

ANNUAL MEETINGS.

BIBLE TRANSLATION SOCIETY.

At the tenth annual meeting of this society, April 24, 1850, S. M. Peto, Esq., M.P., presided. After singing and prayer, the secretary read the following

Report.

God's great mercy has continued our Oriental Translators in life, and on the whole, strong to labour in their appointed work through another year. We receive from them accounts of the progress of the translations, and of the distribution of the translated scriptures, demanding the expression of lively gratitude to the Father of mercies, and fitted to confirm our confidence in their diligence, fidelity, and zeal.

Mr. Leslie's Hindi version finds readers among the large population dwelling along either shore of the Ganges, between Monghir and Benares; and he has added to his other duties, that of superintending an extensive reprint of the Gospels and the Acts in the *Kaithi* character. This edition is in all essential respects the same with that which was previously published in the *Deva Nāgrī* character, but has nevertheless been considerably improved.

Mr. Lewis has rendered valuable aid both to Mr. Thomas and to Mr. Wenger; to the former in conducting through the press the *Hindustani* version, and to the latter in revising the proofs of the *Bengali*: while the *Persian New Testament*, or portions of it, have been either reprinted or prepared for the press under his editorial care.

During the year there have been printed:—

| | |
|---|--------------|
| In Hindi (<i>Kaithi</i> character), of the | |
| Gospels and Acts | 1,500 copies |
| Of the Acts alone | 3,000 " |
| In Hindustani (<i>Arabic</i> character), | |
| Single Gospels | 21,500 " |
| In Persian, Gospel by Matthew | 3,000 " |
| In Bengali, Gospel by John | 18,000 " |
| Acts | 10,000 " |
| Luke and Acts | 5,000 " |
| Gospels & Acts | 4,000 " |
| New Testament | 3,000 " |
| | 38,000 " |
| In Sanscrit, Luke | 2,500 " |
| John | 2,500 " |
| Acts | 2,500 " |
| | 7,500 " |
| Total | 74,500 " |

The issues from the Depository during the year have amounted to about 35,000 copies.

The works now in progress (says Mr. Wenger) are, 1st. In Hindi: the whole New Testament will be printed in the *Kaithi* character. 2nd. In Hindustani: the whole New Testament in the *Arabic* character, and another edition in the *Roman* character, which in connexion with that language is steadily gaining ground, especially among native Christians, and among the class we call East Indian, which is of mixed European and native descent. 3rd. In Persian: the whole New Testament. 4th. In Bengali: the Old Testament, which I am carefully revising by the Hebrew. The sheet which I am about to order to press this very moment, goes down to Nehemiah v. 6. 5th. In Sanscrit: the Old Testament printed down to 1 Kings vi. 38, and the revised New Testament which has advanced nearly to the end of Romans. These Sanscrit labours (Mr. Wenger adds) I find to be very difficult, quite as difficult as if the language was ancient Greek. With the revision of the Bengali Old Testament I go to work very carefully, because I foresee that it will by and bye have to undergo the ordeal of a severe criticism. In the Bengali New Testament, just finished, I have only made a few alterations, but it will have to be carefully revised again, when the Old is finished."

In a letter received from Mr. Thomas, he mentions that he is preparing a Report on the state of the several translations: and that in the meantime he sends the following tabular account of the copies of the sacred scriptures printed, and of the number of copies distributed from January 1847, to December 1849; only adding, that while he cannot depend with entire confidence on the exact accuracy of the number of copies printed, as at the time of making up the account he had not immediate access to the proper sources of information, the statement may be taken as being rather under than over the actual truth.

Printed.

| | |
|--------------------------|---------|
| In Bengali. | |
| New Testament Scriptures | 101,000 |
| Old " " | 61,000 |

| | |
|-----------------------------|---------|
| Hindustani. | |
| New Testament Scriptures | 24,000 |
| Hindi. | |
| <i>Dev Nagri</i> Character: | |
| New Testament Scriptures | 13,000 |
| <i>Kaithi</i> Character: | |
| New Testament Scriptures | 16,500 |
| | 29,500 |
| Persian. | |
| Gospel of Matthew | 3,000 |
| Sanscrit. | |
| New Testament Scriptures | 15,000 |
| Old " " | 2,500 |
| | 17,500 |
| Grand Total | 191,000 |

DISTRIBUTED.

From January, 1847, to December, 1849.

| | |
|--------------------|---------|
| In Bengali | 107,623 |
| In Hindustani | 20,305 |
| In Hindi | 20,399 |
| In Persian | 1,508 |
| In Sanscrit | 6,465 |
| In Armenian | 244 |
| In English | 387 |
| In Uriya | 85 |
| Serampore Editions | 240 |
| | 187,256 |

With regard to the Sanscrit version, to which Mr. Wenger is devoting so much of his attention, the Committee have received information from one of the first Sanscrit scholars in India, though in a form which does not allow them more liberty than simply to allude to it, that it is an obvious improvement upon all former attempts to convey the truths of Revelation through the medium of this difficult, ancient, and great classical language of the East.

The Bengali version, which is confessedly the best translation of the Word of God into that language, after having been subjected already to so much criticism, both of a friendly and hostile nature, has recently had to undergo another ordeal. It has been assailed by the clergy connected with the Bishop's college, with the design of preventing its further circulation by the Calcutta Bible Society. Nor is the charge now alleged against it one of inferior moment, relating to phraseology or style merely. Its assailants have on this occasion taken much higher and more serious ground. They have not scrupled to prefer the charge, that "in many instances the translation is so unfaithful, as either to destroy or weaken the force of passages generally regarded as of high importance for the establishment of certain Christian doctrines."

Mr. Wenger very properly felt that under such an accusation he could not remain silent. He prepared a defence, therefore, which was

* Pamphlet on the Faithfulness or Unfaithfulness of the Bengali Version of the New Testament. By Rev. J. Wenger. Reprinted from the Calcutta Christian Observer.

inserted in two successive numbers of the Calcutta Christian Observer (for December and January last), and which has been since separately published, forming an 8vo. pamphlet of more than thirty pages. In the course of this reply, which does great credit to the extensive and accurate scholarship, the critical acuteness, and the logical skill of its author, and which, in the absence of all other evidence, would entitle him to rank among the most learned and trustworthy of translators, Mr. Wenger examines the passages against which an objection has been taken, and in every instance, either conclusively shows it to be unfounded, or altogether breaks its force. But it is only right to add, that the objections themselves, when they come to be stated in detail by the objectors, instead of affecting, as we were led to suppose, any of "the saving truths of Christianity," relate to matters which, whatever degree of importance really belongs to them, have always been viewed in various lights both by biblical critics and theologians. One of the objections, for example, and that the most important, refers to the manner in which certain texts, as translated in the Bengali version, are said to obscure the doctrine of the *eternal generation of the Son of God*. It is not the doctrine (as Mr. Wenger remarks) of the divinity of Christ, nor even of his eternal Sonship, but merely the doctrine of his *eternal generation*. Whether that doctrine is contained in the bible at all, is a question debated by men of equal learning and equal orthodoxy; but Mr. Wenger has satisfactorily proved that the passages which in the original are supposed to contain it, are rendered with philological accuracy in the Bengali.

"Another charge is, that the doctrine of baptism as a sacrament, consisting, according to the doctrine of our Church (the Church of England), of an outward and visible sign, and inward spiritual grace, is interfered with by the rendering of certain passages."

Perhaps, when the ecclesiastical position of the objectors is considered, and their known tractarian tendencies, this objection will be shrewdly suspected to contain the *gravamen* of their complaint, and to have given occasion to all the rest. Mr. Wenger disposes of it with his accustomed critical skill and success; but he prefixes to his refutation a sentence or two so entirely in harmony with the principles maintained in the Memorial presented to the British and Foreign Bible Society by the Baptists of this country, that we are tempted to quote them.

"This (he says) is a strange charge to make. What has a biblical translator to do with the doctrine of the Church of England, or any other church? Nothing at all, except that he is not to be biassed by it, neither one way nor the other. Surely the Bible ought not to be translated according to the doctrine

of the Church of England, any more than according to the doctrine of any other denomination."

This Society, speaking upon this subject the collective sentiment of the entire Baptist Denomination, has ever maintained the moral independence of the translator of the sacred scriptures of all influence arising from ecclesiastical relations, or from any other external cause whatever; and both vindicates his right, and insists upon his obligation, to give a faithful version of the word of God according to sound canons of philological interpretation.

The committee cannot conclude this reference to the recent controversy, without expressing their deep sense both of the ability and Christian temper displayed by their honoured brother, Mr. Wenger, in his defence, and assuring him of their high appreciation of his services in the cause of biblical translation, and of their determination to support him and his beloved coadjutors in their arduous but honourable work.

In reporting the proceedings of the society in 1848, it was stated that a grant of £150 had been voted in aid of an improved edition of Dr. Marshman's Chinese version. Since that time the committee have had the gratification to receive a copy of the gospel by St. Luke, and of the first six chapters of the book of Genesis, from the excellent missionaries of the General Baptist Missionary Society, by whom this work is undertaken, accompanied with grateful acknowledgments of the assistance thus afforded them. By the Oriental mail which arrived so recently as yesterday, they are favoured with some further particulars, which they lay at once before the society.

The following (says Mr. Hudson*) is the account of the numbers of copies printed, and the dates when published.

| | | | | |
|-------|--------------|-----------------------------|-------|-------------|
| 1848. | May. | St. Luke's Gospel | . . . | 1,500 |
| 1849. | January 5th. | St. John's Gospel | . . . | 1,500 |
| | July 10th. | Genesis, first six chapters | . . . | 2,000 |
| | Sept. 12th. | Acts of the Apostles | . . . | 1,500 |
| | | | | <hr/> 6,500 |

In a subsequent part of his letter, the writer says, "St. Matthew's gospel is now printing, and will be out in a short time. St. Mark's gospel is also ready, when Matthew is finished. The preparing of these has cost considerable labour, and every means in our power has been used to improve what I must call, all things considered, the excellent translation of Dr. Marshman. The value of his Chinese labours has not yet been duly appreciated. I have learned more of the

* Letter to Dr. Steane, dated Ningpo, January 14th, 1850.

nature and structure of the Chinese language from Dr. Marshman's dissertation upon it, than from any other European writer; and it affords me unspeakable pleasure to be employed in rendering his Chinese translation as idiomatic and expressive as I can, for general circulation, that it may serve the holy purpose for which he devoted so many years of literary toil. Thanks to our friends at home for the means, and to God for health and strength, to serve the interests of China by such studies and in so good a cause. The printed page, the living voice, and the quickening Spirit, will succeed in the renovation of pagan China."

The committee persuade themselves that this intelligence, in reference to the biblical labours of their brethren in China, will be received with "many thanksgivings to God," and with the fervent prayer that they may be permitted, by his gracious providence, to complete the work they have so auspiciously begun.

Towards the translations carrying on at Calcutta, the committee have had the happiness to be able to vote two separate grants of £500 each, together with a third vote of £200, specially in aid of Mr. Leslie's version into the Hindi.

The receipts of the year in donations, collections, annual subscriptions, &c., have amounted to £1466 16s. 9d., to which they have to add the legacy of the late Mrs. Burls, of £200, less the duty. They have also to mention another legacy of £100, becoming due at Whitsuntide, from the late Mrs. Callum of Montrose.

In conclusion, the committee commend the support of this institution to the churches of their own denomination, and to all who pray that "the word of the Lord may have free course and be glorified." It is doing important service in its sphere of christian duty, and under many encouraging tokens of the divine approbation. Should it vacate its post, it is difficult to see in what manner its place could be supplied. Those who have hitherto given their time, and thought, and labour, to its affairs, are willing to lay them still at its command; and the committee cherish the hope that, as from the very commencement of the modern missionary enterprise, those for whom they act, and their fathers now with God, have been signalized above all things else by the supreme importance they have attached to the translation of the sacred scriptures, so their devotedness to this special department of missionary labour may never cease to be their distinction and their crown, till all nations shall read, "in their own tongues, the wonderful works of God."

It was then moved by the Rev. C. E. Birt, M.A., Wantage; seconded by the Rev. Thomas Burditt, Saffron Walden:—
VOL. XIII.—FOURTH SERIES.

"That this meeting has heard with feelings of gratitude to God, of the progress of the translations in the East Indies and in China; desires to offer its Christian sympathy and support to their honoured brethren the translators amidst their toils and discouragements; and directs the publication of their Report under the care of the Committee."

Moved by the Rev. Dr. Cox, Hackney; seconded by the Rev. Mr. Bill of Nova Scotia.

"That this meeting acknowledges the hand of God in the early attention which was given by baptist missionaries to the translation of the sacred scriptures into pagan languages; expresses its conviction that too much importance can scarcely be attached to the duty of perfecting the versions made by them; and commends their support to the continued and augmented liberality of the churches."

Moved by Thomas Nicholson, Esq., of Lydney; seconded by G. Lowe, Esq. F.R.S.

"That the following gentlemen be the officers and committee of the Society for the ensuing year:—

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

REV. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A.
Rev. W. B. BOWES.
Rev. W. BROCK.
Rev. J. BURNS, D.D.
Rev. F. A. COX, D.D., LL.D.
Rev. J. H. HINTON, M.A.
Rev. J. HOBY, D.D.
Rev. W. H. MURCH, D.D.
Rev. R. W. OVERBURY.
Rev. J. RUSSELL.
Rev. I. M. SOULE.
Rev. J. ACWORTH, LL.D., Bradford.
Rev. C. M. BURRELL, Liverpool.
Rev. J. P. MURSELL, Leicester.
Rev. T. F. NEWMAN, Shortwood.
Rev. J. G. PIKE, Derby.
Rev. E. S. PRYCE, B.A., Gravesend.
Rev. W. ROBINSON, Kettering.
Rev. R. ROFF, Cambridge.
Rev. J. SPRIGG, M.A., Westbury Leigh.
Rev. F. TUCKER, Manchester.
Rev. J. WEBB, Ipswich.
Rev. T. WINTER, Bristol.
J. H. ALLEN, Esq.
C. BURLS, Esq.
S. JACKSON, Esq.
J. LOW, Esq.
G. LOWE, Esq., F.R.S.
J. PENNY, Esq.
T. PEWTRESS, Esq.
G. STEVENSON, Esq.
E. B. UNDERHILL, Esq.
S. WATSON, Esq.

Travelling Agents.

REV. GEORGE FRANCIS, 61, Walnut Tree Walk, Lambeth.

REV. MANOAH KENT, Shrewsbury."

STEPNEY COLLEGE.

A conference of ministers educated in Stepney College, with the Committee of that Institution, pursuant to a wish expressed last year by the former, was held in the Library, April 26, 1850. G. T. Kemp, Esq., Treasurer, in the chair. About thirty gentlemen were present. The Rev. Samuel G. Green was Secretary to the Conference.

It was among other business unanimously resolved to recommend to the next general meeting, that the constituency of the college be enlarged by the admission, as members, of all ministers educated in the Institution who subscribe or collect towards its funds.

It was also decided, earnestly to recommend the committee to hold the annual meeting in the Baptist Mission week; and by a very large majority resolved,

"That this meeting cordially unite in recommending to the committee the removal of the institution from Stepney to the neighbourhood of University College, provided that such a removal can be effected without embarrassment to the financial condition of the institution."

The building now occupied by "Coward College" was mentioned as eligible; but whether those premises can be obtained or not, the general feeling of the meeting was very strongly expressed in favour of the removal of the college from its present site.

The financial difficulties are evidently the most serious; as it is not yet certain whether, or how, some of the endowments conferred on the Institution at Stepney could be made available elsewhere. It is the confident hope, however, of the promoters of the resolution that these difficulties may be all surmounted. The great courtesy of the committee towards their former *alumni* deserves distinct and grateful mention.

At the close of the conference a meeting of the committee was held, the ministers remaining present. At this meeting a resolution respecting the proposed Supplemental Charter of the London University was presented by F. J. Wood, Esq., and passed unanimously, to the following effect.

"That this meeting regrets the acceptance, by the Senate of the University of London, of the Supplemental Charter, enabling them to grant certificates in isolated branches of knowledge, apart from any proofs of the candidates having gone through a regular and liberal course of education; and strongly disapproves of the manner in which it is proposed, by the recent regulations made for the purpose of carrying out the Supplemental Charter, to confer degrees upon persons whose qualifications have not been subjected to the same tests as are required in the case of students from the affiliated colleges, and who have not passed through examinations conducted under the Senate's control."

WESLEYAN MISSIONARY SOCIETY.

On the twenty-ninth of April the annual meeting was held in Exeter Hall. The Rt.

Hon. Fox Maule, M.P., occupying the chair.

The Rev. Elijah Hoole read the following financial statement:—

| | £ | s. | d. |
|--|---------|----|----|
| The total amount of income, received from all sources, for 1849, was | 111,685 | 13 | 6 |
| The expenditure for 1849 had been . | 109,168 | 10 | 7 |
| Balance of income over expenditure | 2,517 | 2 | 11 |
| Deduct this amount from the deficiency reported last year, viz..... | 13,358 | 16 | 1 |
| And there remains a debt of | 10,841 | 13 | 2 |

The following was presented as a general summary of all the Wesleyan missions:—

| | |
|---|---------|
| Central or principal stations, called circuits, occupied by the Society in various parts of the world..... | 324 |
| Chapels and other preaching places in connexion with the above-mentioned central or principal stations, as far as ascertained | 2,992 |
| Missionaries and assistant missionaries, including fourteen supernumeraries..... | 427 |
| Other paid agents, as catechists, interpreters, day school teachers, &c..... | 781 |
| Unpaid agents, as sabbath school teachers, &c..... | 8,087 |
| Full and accredited church members (including Ireland) | 105,392 |
| On trial for church membership, as far as ascertained | 4,830 |
| Scholars, deducting for those who attend both the day and sabbath schools | 78,548 |
| Printing establishments | 8 |

CHURCH MISSIONARY SOCIETY.

On the 30th of April, at the fifty-first annual meeting, the earl of Chichester occupied the chair. The income for the year ending March 31 has been £104,273 6s. 10d.; the expenditure, £83,710 19s. 1d. Thirteen additional clergymen have been sent out. Three more have been ordained in the missions. Deducting the two who have died, and seven who have retired through ill health and other causes, there has been an addition of seven clergymen to the number of ordained missionaries. The number of clergymen engaged in the mission is—

| | |
|--|---------|
| English Clergymen..... | 87 |
| (Twenty-one being graduates of English or Irish universities.) | |
| Natives of the continent in English orders | 42 |
| Natives of the continent in Lutheran orders | 5 |
| Native Clergymen | 13 |
| Total number of Clergymen | 147 |
| European Laymen, Catechists, Secretaries, Printers, &c. | 27 |
| Attendants on Christian worship in the society's missions throughout the world, estimated at | 107,000 |
| Number of Communicants | 13,551 |
| Number of children under Christian education, estimated at | 40,000 |
| During the past year the number of baptisms has been..... | 5,554 |
| Increase in the number of Communicants, omitting station in the West Indies relinquished | 548 |

CHRISTIAN INSTRUCTION SOCIETY.

April 30th, the twenty-fifth annual meeting of this society was held in Finsbury chapel; Alderman Kershaw, M.P., in the chair.

It was stated in the report, which was read by the Rev. R. Ashton, the secretary, that the society is rising again into public notice. The pastors are generously assisting its efforts. Many of the associations are becoming more active and energetic. Visitors are pursuing their work with renewed ardour and hope. The working classes appear to be viewing its efforts with more favour and attention. 105 churches are united as associations with the parent society, in attempts to improve and bless their sinful, afflicted, dying fellow-citizens, and 2,150 Christian men and women visiting 52,105 families for the purpose of Christian instruction, by book or word. More than thirty individuals are believed to have become genuine converts to Christ, the greater part of whom have been united to the Christian church. 2,063 children have been reclaimed from the streets, and are found seated on the forms of the Sabbath-schools; 1,655 adults have felt the force of Christian persuasion, so as to go from the once Sabbath-neglecting homes to the house of prayer; 2,782 of the distressed, among whom are many of Christ's "brethren," have had their temporal necessities relieved; and 442 copies of the Holy Book have been distributed by sale or gift. The more public labours of the committee may be divided into meetings with the associations; general meetings for special prayer on behalf of London, and for advocating the claims of the society; religious services in chapels, tents, schools, and in the open air; popular lectures on Christian themes in halls and institutes; occasional visitations of districts not under the care of any society; and the distribution of tracts on such occasions, as well as at fairs and places of public resort. Religious services are conducted on Sabbath and on week evenings in ninety rooms and cottages in the various districts of the associations. The tents have been much in requisition during the year. Three were regularly occupied during the season on the Lord's-day, on Kennington-common, in Bonner's-fields, and in De Beauvoir Town, Southgate-road. A fourth tent was daily occupied for nearly six weeks in various parts of the suburbs of London, and in the interior of Surrey. One hundred and fifty sermons and addresses were delivered, during the season, in the tents in town and country, besides those delivered in the open air. With a view to increase the means of bringing the gospel to the notice of multitudes, the committee have purchased an additional tent, at the cost of £43, towards which they would be happy to receive special donations. Thirty-five sermons were preached to the working classes on Sabbath evening, January 24th, in as many chapels, and by as many preach-

ers; and on Sabbath evening, March 24th, twenty sermons were preached to the young men of London, in different chapels, and by their respective ministers; and on the 31st, three others that could not be taken on the 24th, were preached. Numerous lectures have also been delivered to the working classes. The treasurer's account showed a balance in favour of the society of £131 6s. 4d.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-sixth anniversary of this society was held on the 1st of May, at Exeter Hall.

At eleven o'clock, the Secretary, the Rev. A. Brandram, addressing the meeting, said,—"Our venerable president, unable himself to attend, has requested the earl of Harrowby to preside on the present occasion.

The earl of Harrowby having taken the chair,

The Secretary said, that in consequence of the resolution passed at the last anniversary, with regard to the propriety of opening the proceedings either with prayer or the reading of a portion of scripture, the subject had been taken into consideration by the committee, and he was directed to read the following resolution to which they had come:—"The Committee will make arrangements to commence the future annual meetings of this society by reading a portion of the holy scriptures." In accordance with that resolution a part of the thirty-fifth chapter of Isaiah had been selected to be read on that occasion. He then read several verses.

It appeared from the Report that the entire receipts of the year ending March 30, 1850, amounted to £91,634 12s. 7d. The receipts applicable to the general purposes of the Society had amounted to £45,449 11s. 1d., including £31,413 1s 7d., free contributions from auxiliary societies, and £1,314 8s. 2d. additional subscriptions to the Special Fund in aid of the extended circulation of the scriptures on the continent.

The amount received for Bibles and Testaments was £46,185 1s. 6s., being an increase of £2,826 9s. 8d. on this item.

The issues of the Society for the year were as follow—

| | |
|------------------------------|-------------------|
| From the depot at home . . . | 783,203 |
| From depots abroad . . . | 353,492 |
| Total | 1,136,695 copies. |

The total issues of the Society amounted to 23,110,050 copies.

The expenditure during the past year amounted to £97,246 2s., being £8,415 0s. 10d. over the previous year.

The society was under engagements to the extent of £63,555 18s. 2d.

LONDON CITY MISSION.

J. B. Plumtre presided at the annual meeting, in Exeter Hall, May 2nd.

The report stated that the receipts for the year amounted to £20,320 being an increase of £1,251 upon the previous year; at the same time the receipts had by no means increased with the expenditure. The committee had also received £235 for the Disabled Missionaries' Fund. The total number of visits paid by the missionaries during the year was, 1,018,436; tracts distributed, 1,197,953; number of meetings for prayer and familiar exposition of the Scriptures, 19,931; adults prevailed on regularly to attend public worship, 2,803; children sent to school, 5,168; individuals, through the missionaries' instrumentality, admitted to the Lord's supper, 554; number of shops closed on Sunday, 102. A large number of persons living together without marriage had been shown their sin, and were now lawfully united; and in many instances this seemed to be the commencement of a new course of honourable life. So far as it was possible for man to form a judgment, the general usefulness of the missionaries, in the conversion of souls and the moral and religious improvement of the districts, had been fully equal to that of former years. The report proceeded to give instances in support of this statement. The missionaries to special classes, or supported in some special manner, were next adverted to. If it were prudent to publish the journal of the Italian missionary, it would be found of the most interesting character. After a satisfactory notice of the labours of the French missionary, the two Irish missionaries, the two police missionaries, the missionaries to the cabmen and to the Jews, the missionary to the Welsh, and the missionary to the soldiers (who had before been accustomed to visit the Chelsea pensioners), the report referred to a class of labour of a special character, which had much increased upon the society of late years. Subscribers, and the public at large, when interested in a particular individual, sent to the office of the society, requesting that he might be visited; and this request had always been complied with. Through these means persons in the country had often had a dying relative attended to, who otherwise would be neglected. In many cases they had not known to what minister they ought to apply, or whether they might safely entrust to him so important an embassy; no time was to be lost, and they feared delay through applying to the wrong individual. In other cases the poverty of the applicant rendered him averse to writing to an individual in the position of a minister. The large amount of voluntary agency called into exercise through the mission (as visitors and tract distributors) was an important incidental result of its labours. 20,000 copies of the two *Prize Essays on the Sabbath*, published in a cheap

form by the Tract Society, had been distributed by the missionaries, to much good result, and had been received with great interest. Two of the missionaries engaged this year had been working men, who obtained prizes for the *Sabbath Essays*. Many new ragged schools had been formed by means of the agency of the missionaries. Of the 900 voluntary teachers in ragged schools, by far the greater proportion had been obtained by the missionaries' efforts. The committee took a deep interest in these schools, and saw no reason to alter their opinion of them.

SUNDAY SCHOOL UNION.

May 2nd, S. M. Peto, Esq., M.P., presided at the annual meeting of this valuable institution. The large room of Exeter Hall was thronged. The report commenced by referring to the foreign operations of the Union, giving accounts of the assistance granted to schools in Denmark, Germany, Palestine, Western Africa, South Africa, Australia, the South Sea Islands, and the West Indies. With reference to home proceedings, it stated that the committee had received during the past year two applications for building grants, which had been complied with; that 120 grants had been made of lending libraries; and that 56 country unions had subscribed to the funds of the Union in London. The subscriptions and donations have considerably increased, and the total received from all sources has amounted to £1,269 13s. 9½d. The expenditure—the details of which will be found in the financial statement—has been £1,251 9s. 6d., leaving a small balance of £18 4s. 3½d. in hand.

The following is the last return of the numbers of schools, teachers, and scholars, within a circle of five miles from the General Post Office, as reported last year:—

| Auxiliaries. | Schools. | Teachers. | Scholars. | Average Attendance. |
|-------------------------|----------|-----------|-----------|---------------------|
| South | 107 | 2,170 | 21,177 | 14,342 |
| East | 124 | 2,572 | 25,055 | 16,484 |
| West | 130 | 2,421 | 23,733 | 15,823 |
| North | 142 | 3,044 | 30,070 | 20,102 |
| | 503 | 10,207 | 100,075 | 66,751 |
| Being an increase of 35 | | 902 | 9,632 | |

Upwards of 120 schools have made no report, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—schools, 623; teachers, 12,642; scholars, 123,949; average attendance, 82,675, or rather more than two-thirds.

RELIGIOUS TRACT SOCIETY.

The Hon. Arthur Kinnaird occupied the chair, in Exeter Hall, on the 3rd of May, at

the fifty-first annual meeting of the Religious Tract Society.

Mr. Jones, the secretary, read the report. It gave a rapid sketch of the society's operations during the year, in the printing and distribution of religious publications, in various parts of the world:—France, Brittany, Spain, Denmark, Holland, Belgium, Germany, Carinthia, Bohemia, Hungary, Bavaria, Saxony, Hamburg, Frankfurt, Switzerland, Italy, Malta, Corfu, Greece, Russia, the East Indies, Ceylon, China, the South Seas, New Zealand, Madagascar, Australia, Van Diemen's Land, Southern, Northern, and Western Africa, Spanish America, the United States, Canada, and the West Indies. It noticed the liberal response that had been made to the appeal on behalf of the Jubilee Fund; and also the preparation of the Jubilee volume; as well as the death of the Rev. E. Bickersteth, and other devoted friends of the society. It next stated that the Rev. W. W. Champneys, M.A., Rector of St. Mary's, Whitechapel, had kindly undertaken the office of clerical secretary, in succession to the Rev. R. Monro, who had retired, from ill health. It stated that the grants made to district visiting, city and town missions, Christian instruction, and kindred societies, for Sabbath-day circulation, soldiers, sailors, emigrants, inmates of prisons, hospitals, and union workhouses, railway workmen, fairs, races, and foreigners in England, home missionary agents, convict-ships, colliers, and miscellaneous objects, amounted to 3,133,165 publications, of the value of £3,332 15s. 1d. The libraries granted for destitute districts, schools, National and British school-masters, and union-houses, amounted to 514. The issues from the depository during the year have been 19,245,441; making the total circulation, at home and abroad, amount to about 523,000,000, in about 110 languages. The benevolent income has amounted to £5,094 6s. 2d.; the grants to £8,150 8s. 6d.—being £3,056 beyond the gratuitous receipts; the legacies have been £847; and the amount received for sales, £49,586 5s. 9d. The society's total receipts, including the sales, £61,327 8s. 8d., being an increase on the previous year of £1,832 5s. 5d. The report concluded by earnestly impressing upon the friends of the society the necessity for enlarged and persevering efforts in the circulation of religious publications.

VOLUNTARY SCHOOL ASSOCIATION.

The second annual meeting of this Association was held at the London Tavern, on the 3rd of May. Apsley Pellatt, Esq., presided. The Secretary, C. T. Jones, Esq., read the Report, from which it appeared that during the past year the committee have received in donations and subscriptions, £1432 13s. 3d., which, with the balance in the hands of the

treasurer, on the 31st of March, 1849 (£874 12s. 8d.) make a total of £2,307 5s. 11d., on the receipt side of the account. In the same period they have expended £1,384 14s. 3d., leaving a balance of £2,307 5s. 11d. in the hands of the treasurer. On a comparison of the account with that for the previous year, it will be seen that, whilst the expenditure has greatly increased, the receipts are considerably less. This, however, is attributable to the fact, that a large proportion of the first year's receipts was composed of donations—large sums contributed at the commencement of the society, the annual repetition of which the committee could not expect. Yet, when allowance is made for this circumstance (a circumstance which of itself shows the importance of a considerable augmentation of the society's yearly income), it will be found that the annual receipts have not increased in proportion to the expenditure of the Association. The want of local auxiliaries, or of an effective organization throughout the length and breadth of the country, for advancing the interests of the association, will, in part, account for this fact; in part also it may be ascribed to the temporary absence of the society's respected treasurer (now in the West Indies), whose success, in the important department of enrolling subscribers and collecting funds, was truly remarkable. The fact itself, however, calls for the active exertions of the society's supporters and friends, whose efforts should, in the first instance, be directed to the acquisition of new annual subscribers, and thereby to an increase in the permanent yearly income of the association—an object which the committee feel to be of the deepest importance. If the association is to advance—to become more effective for the purposes it was designed to serve—more commensurate with the spirit and requirements of the age, its periodical outgoings will progressively increase, and a proportionate augmentation must be effected in the funds which are yearly placed at its disposal.

The attention and resources of the committee, during the year, have mainly been directed to the improvement of their Normal School for young men, at 30, Surrey-place, Old Kent-road, and to the establishment of a similar institution for training female teachers. With respect to the training-school for young men, they have to state, that since the last annual meeting, eight pupils have been admitted; and, since the opening of the institution, thirteen. Of these, one, after a short term, was compelled to leave on account of ill-health; three others have been appointed to schools in the country, and for four more, the committee are now anxious to obtain eligible situations. With this view, they earnestly invite applications from the committees of such Voluntary schools throughout the land as may require masters, and sin-

cerely trust that very shortly all these young men will be located in appropriate spheres of usefulness and honour.

With reference to the female department, your committee are happy to report, that, in consequence of the valuable aid rendered by the ladies' committee, the hopes held out at the last annual meeting have been fully realized. Suitable premises having been obtained at 15, Charlotte-row, Walworth, the Normal-school for young women was opened on Friday, the 8th of February last. The ladies committee have secured, as superintendent of this institution, the services of Miss Johnstone, of Edinburgh, whom, from the testimonials received respecting her, and from the efficient manner in which she discharges the duties of the office, they believe to be well-qualified for the important position she sustains. At present, only four pupils have been admitted, the existence of the institution being as yet not generally known.

The larger proportion of the increase in the society's expenditure, shown in this year's account, has been occasioned by the unavoidable outlay incurred in opening this institution, and providing it with the requisite furniture, books, and apparatus.

The committee have also the pleasure to state, that, in conformity with one of the primary objects of the association, they have, during the past year, been enabled to appropriate in small grants, the sum of £127 10s., in aid of schools declining Government assistance, yet absolutely requiring some description of extraneous support. These grants have been most thankfully received; and, in more than one instance, have been the means of preserving, in otherwise destitute localities, useful, though inadequately supported schools, from utter extinction. Besides these grants, the committee have also voted £50 in aid of the Welsh Normal College at Swansea, an institution founded on principles similar to those of this society, and for which the larger portion of the needful funds has been raised in South Wales itself, by an amount of voluntary and self-denying effort highly creditable to our brethren of the Principality, nearly £3,000 having been contributed, a large proportion of it in small subscriptions of from one penny upwards, to four shillings, by parties in the humbler walks of life.

With respect to the West India Colonies, the committee have much satisfaction in reporting, that, in accordance with the recommendation of the last annual meeting, they have raised the sum of £228, as a separate and special fund for promoting the cause of education in those interesting islands—a fund, the amount of which they hope greatly to increase. In no country do the friends of civil and spiritual freedom, of free religious education, stand more in need of assistance from without.

Your committee have much satisfaction in stating, that, as their respected treasurer, G. W. Alexander, Esq., is now, for philanthropic purposes, making a tour through the West Indian colonies, the particular appropriation of the Special Fund has been left to him. From being on the spot, he will, of course, have the best possible opportunities of deciding upon the relative necessities of each locality, and the respective merits of every individual application. As yet, but a comparatively small amount has been applied, but the committee anticipate that a large sum will be drawn on behalf of Jamaica, where Mr. Alexander has but just arrived, and where the energies of our missionary friends have been especially aroused, in consequence of an attempt recently made to impose upon them a most invidious and oppressive measure of State-education. The bill for this purpose, which was before the House of Assembly, has, for the present, as your committee believe, been laid aside; but there is reason to apprehend, that, ere long, it will again be introduced, and that, to prevent its success, the most vigorous efforts will be required on the part of those who think that education should be voluntary, scriptural, and free.

LONDON MISSIONARY SOCIETY.

On the 9th of May, the fifty-sixth annual meeting of this institution was held, Sir Edward North Buxton, Bart., M. P. in the chair.

From the financial statement it appeared, that the income for the year had amounted to £62,545 6s. 11d., and that the expenditure had been £64,489 9s. 5d. The Report congratulated the meeting on the satisfactory state of all the society's missions, and the success which had attended the labours of their missionaries. Of 170 missionaries, one only had died during the year, one of the missionaries at Shanghai; two had relinquished the work, from family or other causes; but the places of all had been supplied by fully qualified and zealous persons. During the year there had been an increase in the number of native agents. The Report then proceeded to review the progress of the mission at the various stations—Polynesia, the New Hebrides, Tahiti (where the interference of the French had occasioned much difficulty), Southern Africa (one of the society's earliest fields of labour, as it had been one of the most successful, and where the geographical discoveries of Mr. Livingstone would doubtless open up new fields of useful exertion); in China, where the scriptures had been translated, and would be sold in the Chinese language at the price of 3d. sterling each copy; and in India, the social and moral aspect of which was daily improving, and where events had lately come to pass which, twenty years ago, would have been thought impossible—especially the proposed

removal of those barriers to the spread of the gospel, the government support of Juggernaut, and the abolition of the Hindoo law which punished the conversion of a native to christianity with forfeiture of property.

WEEKLY TRACT SOCIETY.

The second annual meeting of this society was held at Calthorpe Street school room, Gray's Inn Road, April 25th. J. R. Taylor, Esq., presided. The proceedings of the evening opened by prayer by the Rev. E. Whimper, after which the chairman delivered an appropriate introductory address. The Rev. W. H. Elliott, secretary, read the report, which exhibited an increase in the funds during the past year, as well as an extension of the society's operations. It also detailed pleasing instances of the usefulness of the weekly publications, and earnestly called upon the Christian public to aid the society in extending its benevolent efforts in behalf of the working classes.

The Rev. C. A. M. Shepherd, Rev. J. Robertson, M.A., Rev. Edward Pizey, B.A., Rev. John Hannah, Joseph Payne, Esq., Rev. Mr. Hatch, A. M. Murphy, Esq., spoke to the various resolutions which were put to the meeting.

BAPTIST HOME MISSION FOR SCOTLAND.

The annual meeting of the Baptist Home Missionary Society, chiefly for the Highlands and Islands, was held on the 2nd May, in Glasgow, where it usually takes place alternately with the neighbouring city of Edinburgh.

On Thursday, in the Merchants' Hall, Hutcheson Street, the chair was taken by Mr. A. McLeod, pastor of the Baptist church, South Portland Street.

The chairman, in introducing the business of the evening, gave a brief sketch of the history of the society twenty-five years ago, and also antecedent circumstances which led to its formation, when, above fifty years ago, the captain of an East India merchant ship (afterwards and now the Rev. J. H. Haldane, of Edinburgh, the venerable secretary of the society), impressed with a sense of the paramount importance of divine things, by his exertions was instrumental in infusing considerable spiritual life and energy into all denominations in Scotland, and issued in the formation of the Congregational Union of Scotland, subsequently of that association, and other useful institutions. After referring to some of the results of the labours of the society, he concluded by pressing upon all the duty and privilege of renewed exertions, and importunate prayer for the diffusion of the gospel in every destitute corner of our native land.

Mr. H. D. Dickie, of Edinburgh, in the absence of the venerable secretary, from in-

disposition, read the report of the committee for the past year, from which it appeared, that during the year, great numbers of the members of that church had been removed to Canada, and elsewhere, by the tide of emigration, and a hope was expressed that such might operate as a dispersion of preachers of the cross, carrying the gospel to distant lands. A very interesting letter was given from Mr. Peter Grant, of Grantown, giving a most encouraging account of the success of the gospel in that place, in which great good had been accomplished without any external excitement, but the inward conviction of sin, and men and women turning to the Lord. The report referred to the sudden and lamented death, from fever, of Mr. Duncan McDougall, of Tyree, one of the most honoured of the missionaries of the society, and hoped that the loss would soon be made up in the providence of God. Several extracts from the journals of the missionaries gave encouraging and gratifying accounts of striking instances of good, accomplished by the divine blessing on their humble labours. It was stated with regret, however, that the funds had somewhat declined—the treasurer, instead of having a balance in hand, as usual, at this time, was about £124 out of pocket, with pressing demands coming due on the 1st of June.

The meeting was then addressed in suitable terms by the Rev. Dr. Innes and Rev. Mr. Arthur of Edinburgh, Rev. Mr. Thomson of Irvine, Rev. Mr. Thomson of Dunfermline, Robert Kettle, Esq., Glasgow, Mr. John McIlvain, and Mr. Forsyth of Greenock, &c., when resolutions were moved, seconded, and carried, and the committee appointed for the ensuing year.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

The sixty-fourth annual meeting of this society was held at 60, Paternoster Row, on Wednesday, the 24th April. Wm. Freeman Lloyd, Esq., in the chair. The income for the year ending 31st March was reported to be £70 11s. 4d., and the expenditure £112 10s. 5d. The number of books granted during the year, all gratuitous, to 103 needy schools were stated to be—

942 Bibles.
1,537 Testaments.
10,610 Class Books.
2,356 Alphabet Boards and sets of Collective Lessons.

Making a total issue from the commencement of the institution of—

52,297 Bibles.
217,684 Testaments.
1,610,551 Class Books, Alphabet Boards, and sets of Collective Lessons.

NEW CHURCH.

UPPER NORWOOD, SURREY.

On Lord's day, May 19, a baptist church on open communion principles was formed at Weston Hill, Upper Norwood. Fifteen individuals were united together in the bonds of church fellowship, and several others are waiting to be enrolled.

ORDINATIONS.

ISLE ABBOTTS.

Mr. John Chappell, late of Long Parish, Hants, having accepted the unanimous invitation from the baptist church, Isle Abbots, Somersetshire, entered upon his stated labours the third sabbath in April.

MARGATE.

Mr. John Rogers of Pontypool College has accepted an earnest and affectionate invitation from the baptist church assembling at Ebenezer Chapel, Margate, and purposes entering upon his stated labours on the 3rd sabbath in June.

RECENT DEATHS.

REV. TIMOTHY AND MRS. MOORE.

We have just been favoured with the following communication from the Rev. C. Stovel:—

"A letter received to day from the Rev. Mr. Ham of Sydney brings the intelligence that brother Moore arrived there in the St. George, on the 2nd of December last. Soon after the ship left England, the cholera broke out among the passengers, and Mrs. Moore with the two youngest children fell victims to that disease. Mr. Moore, greatly exhausted by disease and grief, was most kindly received by Mr. Palmer and Mr. Ham, and somewhat revived after he had been carried on shore, but ruptured a blood vessel on the 7th, and died without uttering a word. The three orphan children that remain are receiving the most exemplary kindness from the Rev. Mr. Ham, Mr. Palmer, and the friends at Sydney."

REV. JOHN HAIGH.

Died, April 30th, in the sixty-third year of his age, at the house of his brother, Mr. Wm. Haigh, at Honley, near Huddersfield, Yorkshire, the Rev. John Haigh, baptist minister. He resigned his charge of the baptist church Stevenon, Bedfordshire, on the 6th of April, and entered into rest on the 30th.

REV. JOHN CLARK.

We regret to learn that the estimable pastor of the little church at Uphill, near Folkestone, was removed suddenly, in the sixtieth year of his age, on the 14th of May. Mr. Clark, after completing his preparatory studies under the guidance of Dr. Newman, at Stepney College, in its earliest days, took charge of the baptist church at Folkestone a little more than thirty years ago. He sustained the pastoral relation there, however, but few years before he thought it desirable to withdraw from it and devote himself to the instruction of youth. In this work he continued to labour to the end of his days, assisted by several members of his family; and opening a station for worship in the village of Uphill, where his exertions were honoured with the divine blessing, he presided subsequently over the church he formed there.

REV. W. FRASER.

An erratum occurred in our last in reference to the decease of this esteemed minister. It was on Lord's day, the *seventh* of April that he entered into rest.

MISCELLANEA.

SOUTHSEA, HANTS.

The baptist church at Southsea having received a communication from their pastor, Mr. Neave, stating the probability of his soon being under the necessity of leaving them, have taken an early opportunity of testifying the great esteem and regard which they have for him. At the close of a week-day meeting, the ladies of the congregation, through his co-pastor Mr. Arnot, presented him a handsome purse containing twenty sovereigns, as a small mark of their regard, and indicated their deep regret at the prospect of his resignation.

RESIGNATION.

In consequence of other engagements, the Rev. W. H. Elliott has resigned the pastorate of the church meeting in Mason's Court in Shoreditch.

COLLECTANEA.

THE GREAT EXHIBITION OF 1851.

It is most gratifying and encouraging to observe how many influences are at work to aid the onward progress and the eventual triumph of international peace. The noble idea, which originated with the illustrious consort of our queen, and which reflects upon him far truer glory than the most bril-

liant campaign ever sketched or executed by military genius, bids fair to subserve, in an eminent degree, this great object. We hail with unqualified satisfaction and delight the prospect of that magnificent display of the industry of all nations, which is to adorn this metropolis next year. We shall have occasion, probably, to revert to it again and again as a most valuable auxiliary to us in our pacific mission. We introduce the subject now only for the purpose of strongly expressing our hope that the friends of peace, everywhere, will do all in their power to promote a project so congenial with their own. No better proof that it is so can be desired than is afforded by the character of the speeches everywhere delivered at the meetings called for its support. Many of them are such decidedly peace-speeches that they might have been delivered at the annual meeting of the Peace Society, bating an occasional sarcasm which the orators think it decorous and genteel to drop in passing upon the principles and labours of that institution. No such sneering allusions, however, fell from the lips of prince Albert in the beautiful speech which he delivered at the Mansion House, at the dinner recently given by the first magistrate of the city of London to the mayors of the principal towns in the united kingdom, and which we re-produce for the gratification of our readers.

His royal highness prince Albert then rose, and spoke as follows:—“My lord mayor, I am sincerely grateful for the kindness with which you have proposed my health, and to you, gentlemen, for the cordiality with which you have received this proposal. It must, indeed, be most gratifying to me to find that a suggestion which I had thrown out as appearing to me of importance at this time, should have met with such universal concurrence and approbation; for this has proved to me that the view I took of the peculiar character and requirements of our age was in accordance with the feelings and opinions of the country. Gentlemen, I conceive it to be the duty of every educated person closely to watch and study the time in which he lives, and, as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained. Nobody, however, who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a period of most wonderful transition, which tends rapidly to accomplish that great end to which indeed all history points—the realization of the unity of mankind; not a unity which breaks down the limits and levels the peculiar characteristics of the different nations of the earth, but rather a unity the result and product of those very national varieties and antagonistic qualities. The

distances which separated the different nations and parts of the globe are gradually vanishing before the achievements of modern invention, and we can traverse them with incredible ease: the languages of all nations are known, and their acquirements placed within the reach of everybody: thought is communicated with the rapidity, and even by the power of lightning. On the other hand, the great principle of division of labour, which may be called the moving power of civilization, is being extended to all branches of science, industry, and art. Whilst formerly the greatest mental energies strove at universal knowledge, and that knowledge was confined to the few, now they are directed to specialities, and in these, again, even to the minutest points,—but the knowledge acquired becomes at once the property of the community at large. Whilst formerly discovery was wrapt in secrecy, the publicity of the present day causes that no sooner is a discovery or invention made, than it is already improved upon and surpassed by competing efforts. The products of all quarters of the globe are placed at our disposal, and we have only to choose which is the best and cheapest for our purposes, and the powers of production are entrusted to the stimulus of competition and capital. So man is approaching a more complete fulfilment of that great and sacred mission which he has to perform in this world: his reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs his creation, and by making these laws his standard of action to conquer nature to his use—himself a divine instrument. Science discovers these laws of power, motion, and transformation—industry applies them to the raw matter, which the earth yields us in abundance, but which becomes valuable only by knowledge—art teaches us the immutable laws of beauty and symmetry, and gives to our productions forms in accordance with them. Gentlemen, the exhibition of 1851 is to give us a true test and a living picture of the point of development at which the whole of mankind has arrived in this great task, and a new starting-point from which all nations will be able to direct their further exertions. I confidently hope that the first impression which the view of this vast collection will produce upon the spectator will be that of deep thankfulness to the Almighty for the blessings which he has bestowed upon us already here below; and the second, the conviction that they can only be realized in proportion to the help which we are prepared to render to each other; therefore, only by peace, love, and ready assistance, not only between individuals, but between the nations of the earth. This being my conviction, I must be highly gratified to see here assembled the magistrates of all the important towns of the realm, sinking all their local and, possibly,

political differences—the representatives of the different political opinions of the country—and the representatives of the different foreign nations—to-day representing only one interest. Gentlemen, my original plan had been to carry out this undertaking with the help of the Society of Arts of London, which had long and usefully laboured in this direction, and by the means of private capital and enterprise. You have wished it otherwise, and declared that it was a work which the British people, as a whole, ought to undertake. I at once yielded to your wish, feeling that it proceeded from a patriotic, noble, and generous spirit. On your courage, perseverance, and liberality, the undertaking now entirely depends. I feel the strongest confidence in these qualities of the British people, and am sure that they will repose confidence in themselves—confidence that they will honourably sustain the contest of emulation, and will nobly carry out their proffered hospitality to their foreign competitors. We, her majesty's commissioners, are quite alive to the innumerable difficulties which we shall have to overcome in carrying out the scheme; but having confidence in you, and in our own zeal and perseverance at least, we require only your confidence in us to make us contemplate the result without any apprehension."—*The Herald of Peace*.

BAPTIST LITERATURE.

It would appear from many indications, that our brethren of other denominations are apt to regard the baptists not only as quite deficient in general learning, but as really unworthy of a name in the literary world. Is this the fact?

If it were so, some palliation might be found in the persecutions which they have suffered from national establishments beyond any other people. These have often crippled their pecuniary resources, and prevented the growth of literary institutions among them, until of late years, and now chiefly in our own free land. Still God has not left himself without a witness. Under all these disadvantages we have a literature which, even in comparison with others, is not to be despised.

To say nothing of the fact that we may safely claim *all* the Christian literature of the first two centuries, and a large share of that belonging to the third and fourth—to go back no farther than the last two centuries, glorious fruits have blossomed and ripened on the tree of our baptist Christianity. Was not Milton a baptist? Was not Bunyan a baptist? Was not Roger Williams, the first great champion of religious liberty, a baptist?

Is there a more learned commentary, or a more complete body of divinity, than that of Dr. Gill? Is there a better practical or polemic divine than Andrew Fuller? Is there a finer biblical critic or masterly

reasoner than Dr. Carson? Is there an oriental scholar superior to Dr. Carey? Is there in the English language an essayist profounder than John Foster? or a writer of more classical purity and elegance than Robert Hall?

The North American Review for 1836, gives a decided preference to Dr. Godwin's work on Natural Theology to that of Lord Brougham, and of Dr. Wayland's work on ethics to that of Dr. Wardlaw. In Christian biography where is there one superior to the memoir of Mrs. Judson by professor Knowles? In pulpit literature what is there nobler than the recent volume of miscellanies by Rev. William R. Williams?—*Philadelphia Baptist Record*.

HORTON COLLEGE.

It affords us great pleasure to hear of a most interesting meeting which took place in the vestry of Sion Chapel on Tuesday evening. The object of the meeting was to present to the Rev. F. Clowes, Classical tutor of Horton College, a testimonial of gratitude from those ministers who have left the College, but while there were under his care. The testimonial consisted of a handsome timepiece of very chaste and beautiful design, bearing upon a silver plate immediately under the face of the dial, this inscription:

"Presented to the Rev. Francis Clowes, Classical Tutor of Horton College, by those ministers who have enjoyed the benefit of his able and indefatigable labours while resident in that institution, as a small token of their esteem and gratitude.—April 2nd, 1850."—*The Bradford Observer*.

THE ECLECTIC REVIEW,—DR. PRICE,—AND THE BRITISH BANNER.

From our small but respectable baptist contemporary "The Church," we quote the following passage, because it relates to a subject on which many of our readers will wish for some information, and respecting which our personal knowledge is incomplete.

We were much disappointed with the quality of the first numbers of "The Banner," and we suppose most of our readers were so too, and that it circulates but little amongst them. It is, indeed, stated that from a circulation at first of 17,000, it has sunk to not more than 4,000. Still we have always wished to treat the Congregational Union's Editor General with respect and friendship, and "The Banner" has also treated us kindly and handsomely. Lest, however, any of our readers should be also readers of "The Banner," we must enter our protest against the editor's whole proceedings in respect to "The Eclectic" and Dr. Price, as disgraceful beyond parallel in religious journalism, and worthy only of "The Times" or "The Weekly Dispatch."

Of the personal qualities of the editor we know nothing, but we certainly never saw more painful exhibitions of self-importance, arrogance indeed, and of bigotry, in writing.

Dr. Price was compelled, by the state of his health, to seek another editor for "The Eclectic." The gentleman to whom he sold the property in it, had been a rationalist, but had avowed an entire change of sentiment on the fundamental doctrines of Christianity. Dr. Price conceived, naturally, that one who had been led astray into the popular errors of the day and renounced them, would be a person peculiarly suitable to meet and oppose them. Dr. Campbell thinks that there is reason to suspect that the new editor's conversion was too *recent* and questionable to warrant confidence. Instead of *kindly* pointing this out to the parties most concerned, he endeavours to the utmost of his power to ruin "The Eclectic," by pouncing upon a single passage, the meaning of which *we affirm*, after reiterated examination, he grossly, we should like to hope undesignedly, perverts, and raises the canting cry of infidelity, for a *sentiment* identical, as *we* understood it, with the apostle's in 1 Cor. xv. 19.

Well, Dr. Price owns that he had not been

aware that Mr. Linwood's change to orthodoxy was so recent, and thinking, after all that had passed, that Mr. Linwood could not carry on the Review successfully, resumes the editorship himself. This, however, is not sufficient. Dr. Price is a baptist (though pledged to unsectarianism in "The Eclectic,") and "The Eclectic" is of the most advanced section in politics and ecclesiastical matters. Dr. Vaughan is a pædobaptist, and his Review, "The British Quarterly," is the organ of dissenting *moderation*; hence—as we can but fear from the way in which both are brought forward—a vote of *no confidence* in "The Eclectic" is given by "The Banner," and "The British Quarterly" is announced as being, since its rise, the chief organ of evangelical nonconformity! We have been informed that the said "British Quarterly" is supported much more by the subscriptions of wealthy "no progress" men, than by its circulation; and Dr. Campbell, we suppose, hopes now to overthrow the organ of "progress," by raising the old cry of infidelity and anarchy. Well, Dr. Price is a baptist. Baptists have long been used to such vituperation, and we hope he will not be easily frightened.

CORRESPONDENCE.

THE CONSTITUTION OF THE MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

SIR,—It is time the constitution of our missionary society were settled, and placed beyond annual discussions, by which our attention is distracted from the true objects of the society's existence. As the matter is now before the committee, there is ground to believe that such will be the case. May I be allowed a few sentences on the subject?

1. To me it appears that it is not a *mechanical* change in the constitution, but a *dynamical* change in themselves, that our churches need for the revival and extension of the missionary spirit. Were we to reflect on the facts detailed by our honoured brethren in the field till we felt more deeply, and prayed more earnestly, we should have but few thoughts left for constitutional defects or reforms. Still, if there be any mode by which the society may be presented more satisfactorily to the brethren at large, it is clearly of the last importance that it should be adopted.

2. The chief conduct of the society must rest with our London brethren. The providence of God has determined this. To them the grateful thanks of the whole denomination are due, for their devoted attention to a work involving great anxiety, making large demands upon their time, and producing no

remuneration. For their guidance and encouragement the prayers of the churches should be ever presented.

3. All that is really desired, so far as I understand the feeling abroad, is, such a change in the mode of electing the committee as would ensure a tolerably fair representation of the various sections of the country, without confining it to the same individuals. At present the committee is elected by the brethren who happen to attend the annual members' meeting. A number of names are promiscuously nominated, without any reference to their localities; and from these the electors choose thirty-six, as their knowledge or their partiality may dictate. As the members of the committee are well acquainted with one another, and comparative strangers to the new nominations, they naturally vote for each other; and as thirty-six votes will secure a return, the new committee becomes almost a stereotyped copy of the old. Then we brethren in the country most legitimately grumble, that if there be any honour in belonging to the committee, or any delight in going to town every quarter, or any opportunity to serve the mission in these periodical visits, these pleasant things should not be more generally distributed.

4. Now it seems to me the brethren have the remedy very much in their own hands.

The only mode of general representation is by delegation. The only meeting to which delegates can or ought to be sent is the annual members' meeting. To send them to the quarterly meetings would not only be an enormous expense, but would convert the committee into a house of Commons, where it is all talk and no work. But to the annual meeting every association, every auxiliary committee, every church, may now send its representatives, provided only they pay the expenses, which none of our brethren could desire to come out of the mission funds. And were every association to embrace the privilege, it would be attended with the best results. The associations meeting immediately after the public anniversaries in London, their delegates would on their return spread amongst their brethren the enthusiasm awakened in themselves. For such delegation *there needs no alteration of any existing law.*

5. The members' meeting being thus, or in any other manner, constituted, care should be taken that in the election of the committee, the centres of influence, the large cities and towns—Liverpool, Manchester, Norwich, Leeds, Birmingham, Leicester, Bristol, &c. should be represented. The great object of having quarterly meetings is, I apprehend, to secure the consent of the country to the decisions of the London directors. Can this be otherwise effected than by electing brethren whose position enables them to exercise an amount of influence in their own localities? But this, again, *requires no new law.* It is only necessary for the object to be kept in view in the nomination, and in the balloting.

6. To prevent monopoly, some law might be introduced *prohibiting the election of any brother for more than three years in succession.* This would give the opportunity for large numbers in their turn to be initiated into mission business, and so secured to the mission interests. It may be objected that such a rule would shut out some London brethren, whose intimate acquaintance with our missionary operations renders their presence almost indispensable. But this inconvenience might be met by electing such brethren honorary members. This, then, seems to be the only alteration that is required—if this. And if the adoption of such a rule would terminate dissatisfaction, and leave all free to devote their energies to the cultivation of the mission spirit, I doubt not the committee will have but little hesitancy in its recommendation and adoption.

One word more. The terms of the resolution by which this matter is entrusted to the committee only bind it to the consideration of Mr. Pryce's plan. But I hope our brethren will feel themselves at liberty to discuss the whole subject, and recommend any plan which may approve itself to their wisdom. This, at least, was the design of

the mover, though in the hurry of forming the resolution it was not expressed.

I beg to offer, in conclusion, my thanks to the secretaries for their publication of the proceedings of the quarterly meeting. The more information imparted of what the committee determines, and *the grounds* on which it proceeds, the more confidence will be established.

May the spirit of our fathers rest upon us, that we may hand down the mission to our children strengthened and increased a thousand-fold!

Yours in our Lord Jesus,

GEORGE HENRY DAVIS.

Bristol, May 7, 1850.

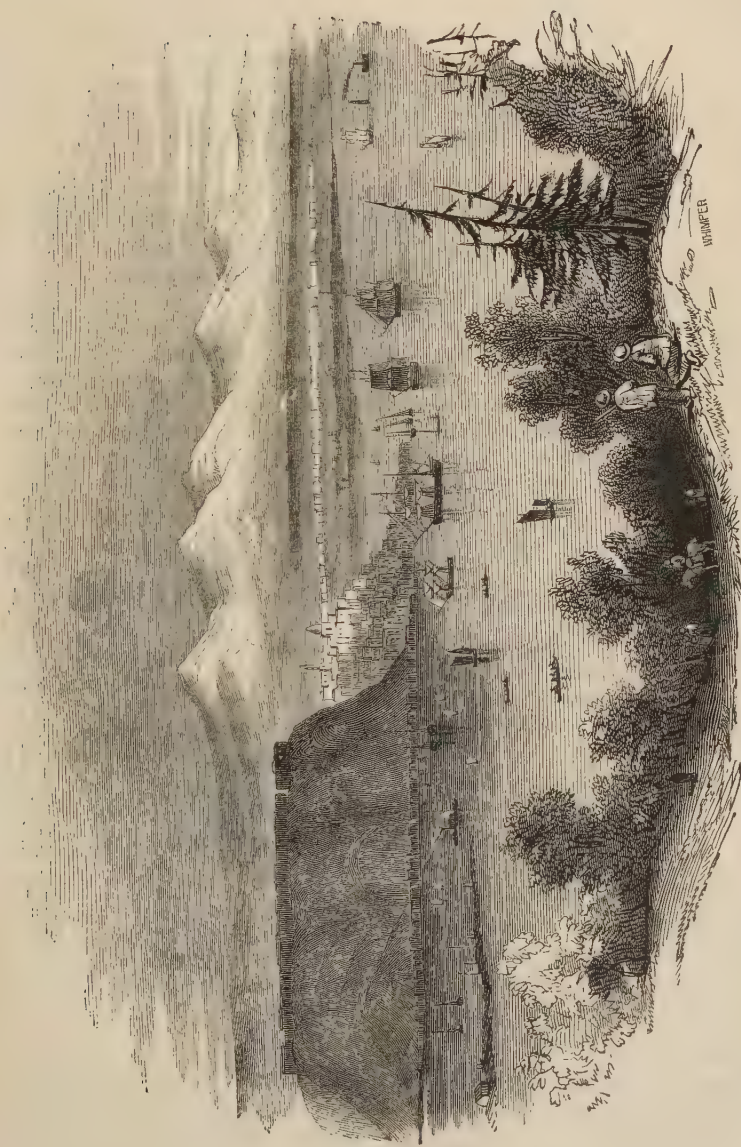
EDITORIAL POSTSCRIPT.

We regret to say, that as yet no progress has been made in reference to the contemplated deputation to India. The brethren who had been selected have not seen their way clear to undertake the service.

The fullest account of the baptist annual meetings in London that we have seen this year has been given in *The Christian Times*. This is a comparatively new paper, and it is probable that many of our readers are unacquainted with its merits. Its principles are good, and the talent with which they are advocated is highly respectable. It is alive to the evils which result from the connexion of ecclesiastical bodies with the state, and appears to be at the same time exempt from denominational partialities. We do not trace in it the influence of what are called "men of mark," or of any clique; we know not who the editors are, but they seem to us to pursue an independent course. Respecting the religious state of Continental Europe, it gives more information than any other journal with which we are acquainted. It is published every Friday afternoon.

We are informed that at the annual meeting of the society for the relief of aged or infirm baptist ministers, commonly known as the Bath Society, which is to be held in King Street chapel, Bristol, on Wednesday the 26th inst., at half-past nine o'clock, a question believed to be of great importance to beneficiary members will be decided. The following regulation, which was proposed for adoption last year, will be brought forward in accordance with rule 19:—"That an alteration be made in the third rule of the society, as follows: 'That every beneficiary member be requested to make [instead of 'shall make'] a public or private collection annually in aid of the funds of this institution.'"

THE MISSIONARY HERALD.



QUEBEC.

ANNIVERSARY SERVICES.

The Annual Meetings of the Society commenced, not as in the two preceding years, in unfavourable weather, for it was fine, and consequently the attendance was better, and the number of visitors from the country unusually large. The spirit which pervaded them was solemn and devout, and we have reason to know was gratifying to all our friends.

The series of meetings began with a Prayer Meeting on Thursday morning, April 18th. It was conducted by Mr. BOWES of Blandford Street, London, and *all* the missionary societies connected with the denomination were commended to the Divine blessing by the brethren EUSTACE CAREY, STEWART of Hull, SUTTON of Orissa, and J. ASHER, a coloured brother from Philadelphia, who engaged in prayer.

In the evening, after prayer by Rev. C. E. BIRT, M.A., of Wantage, the Rev. F. TUCKER, B.A., of Manchester, preached from the following passage of the first chapter of Deuteronomy, "Behold the Lord thy God hath set the land before thee, go up and possess it," from which the preacher took occasion to illustrate the field, the work, and the call to do it.

On Lord's day the 21st, Sermons were preached in behalf of the Mission in most of the Baptist chapels in and about London; and in several places special services were held for the young, at which there was a numerous attendance.

On Tuesday the Annual Meeting of the Members of the Society was held in the library of the Mission House. J. L. PHILLIPS, Esq., was called to preside. The Rev. FRED. TRESTRAIL gave out a hymn, and the Rev. C. J. MIDDLEDITCH of Frome engaged in prayer.

The minutes of the last General Meeting were then read and confirmed.

The Secretaries laid upon the table the Reports of the Committee and of the Treasurers for the year.

On the motion of Rev. Dr. COX, seconded by Rev. SAMUEL BROWN, resolved unanimously,—

That W. B. GURNEY, Esq., and S. M. PETO, Esq., M.P., be respectfully requested to continue their services as Treasurers for the ensuing year, and that the thanks of the Meeting be presented to them for their past services.

On the motion of Rev. R. ROFF, seconded by Rev. I. M. SOULE, resolved unanimously,—

That the Rev. FREDERICK TRESTRAIL and E. B. UNDERHILL, Esq., be respectfully requested to continue their services as Secretaries.

On the motion of Rev. F. TRESTRAIL, seconded by Rev. S. GREEN, resolved,—

That WILLIAM BOWSER, Esq., CHARLES BURLS, Esq., and CHARLES JONES, Esq., be Auditors for the year ensuing.

The Meeting then proceeded to the nomination of the Committee, and the ballot being taken, scrutineers were appointed to examine the papers, and the following names were afterwards brought up as the Committee for the ensuing year.

| | | | |
|---------------------------------|------------|------------------------------------|---------|
| Rev. JAMES ACWORTH, LL.D. . . . | Bradford. | Rev. WILLIAM BROCK | London. |
| JOSEPH H. ALLEN, Esq. . . . | London. | Rev. FRANCIS A. COX, D.D., LL.D. . | London. |
| Rev. JOSEPH ANGUS, M.A. . . . | London. | Rev. SAMUEL GREEN | London. |
| Rev. CHARLES M. BIRRELL | Liverpool. | Rev. WILLIAM GROSER | London. |
| Rev. CALVE E. BIRT, M.A. . . . | Wantage. | Rev. JOHN H. HINTON, M.A. . . . | London. |
| Rev. WILLIAM B. BOWES | London. | Rev. JAMES HOBBS, D.D. . . . | London. |
| Rev. SAMUEL BROWN | Loughton. | Rev. DANIEL KATTERNS | London. |

| | | | |
|--------------------------------|--------------|---------------------------|-------------|
| Rev. JOHN LEECHMAN, M.A. | Hammersmith. | Rev. ROBERT ROFF | Cambridge. |
| SOLOMON LEONARD, Esq. | Bristol. | Rev. JOSHUA RUSSELL | London. |
| Rev. WILLIAM MURCH, D.D. | London. | Rev. ISRAEL M. SOULE | Battersea. |
| Rev. JAMES P. MURSELL | Leicester. | Rev. JAMES SPRIGG, M.A. | Westbury. |
| Rev. T. F. NEWMAN | Nailsworth. | Rev. EDWARD STEANE, D.D. | London. |
| Hon. and Rev. B. W. NOEL, M.A. | London. | GEORGE STEVENSON, Esq. | London. |
| Rev. ROBERT W. OVERBURY | London. | Rev. CHARLES STOVEL | London. |
| THOMAS PEWTRESS, Esq. | London. | Rev. FRANCIS TUCKER, B.A. | Manchester. |
| JOHN L. PHILLIPS, Esq. | Melksham. | W. H. WATSON, Esq. | London. |
| Rev. EDWARD S. PRYCE, B.A. | Gravesend. | Rev. JAMES WEBB | Ipswich. |
| Rev. WILLIAM ROBINSON | Kettering. | Rev. THOMAS WINTER | Bristol. |

The Rev. W. ROBINSON laid upon the table the schedule and report of the Committee appointed to investigate the property of the Society, which being read, on the motion of T. BIGNOLD, Esq., seconded by the Rev. Dr. HOBY, it was unanimously resolved,—

That the Report and Schedule be received, and inscribed on the Minutes of this Meeting.

On the motion of the Rev. J. H. HINTON, M.A., seconded by the Rev. JOSHUA RUSSELL, it was resolved,—

That the Report be referred to the Committee of the Society, with a view to the adoption of its suggestions, so far as they may deem them practicable and expedient.

The Rev. J. P. MURSELL, on being called upon by the Chairman, moved the following resolution, which was seconded by the Rev. T. F. NEWMAN,—

That inasmuch as the Baptist Missionary Society has purely religious objects in view, it is the opinion of this Meeting that its constitution should be purely of a religious character.

On the motion of THOMAS PEWTRESS, Esq., seconded by THOMAS BIGNOLD, Esq., the previous question was put and carried.

The notice of motion given by the Rev. E. S. PRYCE being called for by the Chairman, it was moved by the Rev. G. H. DAVIS, and seconded by the Rev. Dr. COX, and carried unanimously,—

That the resolution, of which notice has been given by the Rev. E. S. PRYCE, be referred to the Committee of the Society, who shall report thereon at the next General Meeting.

The notice of motion given by the Rev. J. VENIMORE being called for by the Chairman, it was moved by the Rev. J. VENIMORE, and seconded by the Rev. T. A. WHEELER, and resolved unanimously,—

That it be referred to the Committee of the Society, to report thereon at the next General Meeting.

The Minutes of the Committee on the subject of a deputation to India having been read, with the resolution passed at the Quarterly Meeting of the Committee held April 17, 1850, it was moved by the Rev. J. ANGLUS, and seconded by the Rev. J. D. EAST,—

That this Meeting, having heard the resolutions of the Committee, to the effect that it is not only highly important, but indispensable to the welfare of the operations of the Society in the East, that a deputation of two friends should be sent from this country to visit the brethren at the various stations there, hereby expresses its concurrence in those resolutions, and its hope that the brethren named therein,—the Rev. J. H. HINTON, and EDWARD BEAN UNDERHILL, Esq., may be able to accept this responsible and important service, assuring them in the event of their seeing it to be their duty to accept it, of its hearty sympathy and prayers.

The Rev. W. ROBINSON gave notice, that at the next General Meeting he should move the adoption of the following resolution:—

That in the Rule for the choice of the Committee, all the words after the word "Ballot," be omitted, with the view to the adoption of a double ballot.

On Wednesday morning, in Bloomsbury Chapel, a very large congregation assembled. After reading the scriptures and prayer by the Rev. GEORGE GOULD, of Norwich, the annual morning Sermon was preached by the Hon. and Rev. BAPTIST W. NOEL, A.M., founded on these words: "Them that honour me I will honour." Addressing his hearers as the disciples of Christ and officers of the various churches with which they were connected, he showed they might honour the triune God by giving to each of the Divine Persons the glory due to each for the work he performs for us—by giving glory to his word—by maintaining the discipline of his churches, and observing the ordinances as he has appointed them—by obedience in all things to his will—by being united and affectionate to each other, and brotherly towards Christians of other denominations—by promoting his cause, and labouring to convert sinners around us—by sending out the ablest men to the work of the ministry at home and abroad, and maintaining them in their work—and by abounding in prayer and praise. By thus honouring God, he will honour us by large answers to prayer—by the progress of our opinions in which we interpret his word more correctly than others—and by making use of us. The discourse was felt by all to be most appropriate both to the occasion and the preacher, and he has been respectfully requested to publish it, which he at once kindly consented to do. The proceedings at the Public Meeting at Exeter Hall have been already published in the Herald for May. The collections were better than for some years preceding, and we have reason to know the services throughout were animated, profitable, and encouraging.

REPORT.

In accordance with the annual custom of the Baptist Missionary Society, the Committee proceed to lay before the subscribers their report for the past year.

THE FIELD OF LABOUR.

The missionaries sustained by the Society labour in Asia, on the western coast of Africa, in France, and in the islands of the Western Sea. In Asia they encounter three great forms of religious error, the most powerful and extensive of all systems of religion—Brahminism and Mohammedanism in India—Buddhism in Ceylon. In degraded and enslaved Africa, Fetishism, with its charms, closes the heart against the truth of God among the native tribes, the Isubus, Duallas, and Fernandians. In Haiti, Trinidad, and Brittany, the perverted Christianity of the church of Rome is the prevailing belief of the people, mingled in the two first with the superstitions and fearfully licentious rites of African Obeahism and serpent worship—while in India, the practices of Rome are, to some extent, conformed to many of the usages of the heathen. In Ceylon, part of India, and the Bahamas, an additional hindrance to the progress of the gospel is found in the presence and active exertions of some of the clergy of the church of England, whose exclusive claims of apostolicity and assertion of the efficacy of the sacraments for salvation, carry the strifes and sectarianism of our native land to regions but at the best imperfectly imbued with Christian truth. At about one hundred and ninety-four stations and sub-stations, the gospel of Christ Jesus is regularly preached to many

thousands by the missionary brethren from week to week, while their itinerant labours extend to many hundreds of villages and towns, and the message of God is daily proclaimed to thousands more at fairs and at markets, by the road-side and at the nightly resting places.

THE LABOURERS.

The service of Christ is carried on in this extensive field by fifty-three brethren, with their wives, and nine females engaged in the special department of education. It has been, however, one of the blessed results of their toil, that from the midst of the converts there have been raised up by the grace of God, not less than 119 natives of the different lands where the gospel has been proclaimed by our brethren, to aid them in the further extension of the Redeemer's kingdom. And this is not the whole of the means that have been brought into operation; about 200 other Christian brethren gratuitously devote more or less of their time in making known the unsearchable riches of Christ. To these must be added thirty or more schoolmasters, in order to embrace in a brief view the whole of the Christian agency employed or set in motion by the Society.

The past year has witnessed several important changes in this department. Two highly valued brethren rest from their labours, having fallen asleep in Jesus. Mr. DAVIES of Ceylon, after five years only of successful toil, and Mr. MERRICK of Western Africa, after nine years of devoted service, are no more to be numbered among the missionary band. Sickness has borne heavily on the energies of others, and driven them to fairer climes. Captain and Mrs. MILBOURNE have returned to Jamaica, and Mr. and Mrs. YARNOLD have relinquished the work in Africa. And while we write two other highly esteemed and useful missionaries—the brethren MAKEPEACE of Saugor and DAWSON of Ceylon, overpowered by disease, are on their passage home. Mr. PHILLIPS of Muttra has for the present year undertaken to supply the station at Saugor; while the vacancies occasioned by the decease and return of the rest have not been filled up. The financial difficulties through which the Society has passed, have altogether forbidden not merely any extension of the field of labour, but even any attempt to repair the breaches which death and disease have made. One station, that of Patna, has been relinquished chiefly from the same cause, since on the cessation of Mr. BERRY's connexion with the Society, it was found impracticable to maintain it. The station is not, however, without the services of a faithful minister of Christ of our denomination. It is supplied by a Christian brother supported by the Rev. William Start. From the same cause the missionaries have been compelled to withhold support from about twenty of their native helpers; so far weakening the mission in that most efficient and valuable branch.

Motives of economy, combined with the reduction in the number of the brethren labouring in Africa, and the increasing means of communication between the various parts of the coast, have led to the recall of the missionary ship *Dove*. The thanks of the Committee are justly due to the young friends who have so liberally and so long kept her afloat, and they are sure that although this object of their benevolent exertions is about to be removed, their interest in the work of missions will not diminish. Other channels of equal or greater importance, as for instance, the maintenance of

mission schools, will open before them, into which their efforts and gifts may freely flow.

The circumstances connected with the mission in Central America, and the apparent hopelessness of obtaining for the gospel an entrance into Yucatan, conjoined also with the necessity of retrenchment, have decided the Committee to withdraw from that part of its field. Mr. KINGDON'S connection with the Society will cease during the present year. Painful as are many of these changes, yet are they under the controlling power of Him who is Head over all things for his church.

THEIR LABOURS.

These may be divided into three chief departments—1. Translations; 2. Evangelization; 3. Education.

1. TRANSLATIONS.

In translations, the precedence must be given to the transference of the word of God into the languages which are spoken by the people among whom the brethren labour. Although no new language has this year been undertaken, much progress has been made in several versions, and copies of portions of the divine testimony have in large numbers left the press. In Hindi, for the use of the population on the Ganges between Monghir and Benares, 4500 copies of the Gospels and Acts have been printed. This edition has been issued under the superintendence of Mr. LESLIE. In Hindustani, for the use of Mohammedans, in Persian and Bengali, 62,500 Gospels, Acts, or perfect Testaments have been finished, chiefly under the supervision of Mr. LEWIS. And in Sanscrit, under brother WENGER'S care, 7500 copies of portions of the New Testament have appeared. Other large editions are in progress, especially of the Old Testament in Bengali and in Sanscrit by Mr. WENGER. The Bengali Testament, the work of CAREY, YATES, and WENGER, is passing under a new ordeal; but has been triumphantly vindicated by the last mentioned brother from the charge of heresy made by the clergy of Bishop's College in Calcutta. The total number of copies printed during the past year is 74,500; the number distributed, about 35,000. In Central America, Mr. KINGDON has been diligently employed in revising and perfecting his version of the Gospels and Acts in Maya.

In Western Africa, besides the translation of the Gospels and Acts in Isulu made by Mr. MERRICK, and noticed last year, a commencement has been made by Mr. SAKER in the translation of the scriptures into the Dualla, the language of the natives of the Cameroons; and in France our brother, Mr. JENKINS, is preparing another edition of the New Testament in the Breton tongue.

But the labours of your missionaries have not been confined to the scriptures. In Brittany and in Trinidad, our brethren JENKINS and LAW have been alike engaged in printing and circulating tracts on the chief errors of Rome; and in both cases have succeeded in arousing much inquiry and attention. The first volume of Barth's Bible Stories in Breton is also just ready for the press. Mr. THOMPSON of Delhi, too, has published large numbers of tracts on the absurdities and guilt of Hindoo idolatry. In these cases our brethren have been aided with liberal grants of paper by the Religious Tract Society. And,

finally, at the time of his lamented decease, our brother MERRICK had proceeded about half way in printing a vocabulary of the Isubu tongue, and had also completed a small collection of hymns in that language.

2. EVANGELIZATION.

Every opportunity is seized by the missionaries and their companions in labour, the native preachers and catechists, to extend the knowledge of the glad tidings of God's love to man. Beside the usual services of the sanctuary, portions of each day are spent in calling the attention of every class to the truths of salvation. Wide excursions are made in the neighbourhood of the stations, and the seed is sown with a liberal hand. As the result of these self-denying labours, and the Divine blessing resting upon them, there are under the pastoral care of the brethren, and of the native converts chosen to the pastorate, one hundred and eight Christian churches—oases of spiritual life in the midst of deserts and death. There are at present in fellowship in India and Ceylon, 1962 persons ; in Africa and the West Indies, 3007 ; making in all nearly 5,000 professed disciples of Christ, and about 350 seeking admission into the fold.* The clear increase during the year has been 188. The most flourishing of the mission churches are to be found in Bengal and the Bahama islands. In these places the largest additions have been made, and the prospects are most promising and hopeful. In others, discouragements have been predominant : the work of God has been stayed, sometimes by affliction, at others by the outbreak of human passions, or by the hostility of enemies to the cross of Christ. As the varieties of soil on which the seed has fallen, so has been the harvest to reward the husbandman. The future prospects of evangelization in India are, however, rendered more bright than before by the long delayed declaration, recently issued in the form of a Draft of an Act by the East India government, that no native of India, on changing his faith, shall henceforward be subject to the penalties, confiscations, and the disruption of every social tie, which conversion has until now drawn in its train. It is the Magna Charta of India on liberty of conscience.

3. EDUCATION.

The training of young men of native origin for the ministry has not, to the Committee's regret, proceeded so favourably in every case as they could wish. The adverse influences alluded to in last year's Report as in operation in Canada, have led to the closing of the college at Montreal, and the resignation of the tutor's office, by their respected and esteemed brother, Dr. CRAMP, and from present appearances there does not appear much probability of its revival. At Calabar, Jamaica, one young man has completed his studies, and entered with most encouraging prospects on the pastorate of the church at Moneague. Seven other young men, negroes by birth, are receiving the advantages of the institution, and preparing for the ministry. The institution must be regarded as entirely successful in its operations, and as promising much for the future welfare of the churches of Christ in Jamaica. Our brother Mr. DENHAM has diligently pursued his plans at Serampore ; and the Committee would have been glad were they able to employ both of the young brethren whom he has fitted for missionary service. During the year the Committee have been engaged in

* This number does not of course include the members of churches in Jamaica.

anxious deliberation on an offer made by JOHN MARSHMAN, Esq., respecting Serampore College. At present the whole matter is under consideration.

At nearly all the stations of the Society, day and Sunday schools are established. The returns of these schools are not sufficiently precise to enable the Committee to specify their exact number, or to give the sum total of the children attending them; but, as far as the accounts have been supplied, there are at the various stations of the Society eighty-nine day schools, in which are taught 3,980 children, and fifty-eight Sunday schools, with 2,680 children. Many schools are supported by the Sunday school scholars of this country; those in the West Indies in great part by grants liberally bestowed by the Society of Friends, and yet many more, especially in India, by contributions on the spot. It is one of the striking features of the missionary enterprise, that it calls into active exercise the sympathies and aid of all in every place who confess allegiance to the Lord Jesus Christ, and provides for itself in the very scenes of its labours and triumphs, the means of growth and perpetuation.

In reviewing the course of the year, there is one reflection the Committee would urge upon the members of the Society. God has continued to bless his servants, so that there has been no diminution, but an increase, in the spiritual results of missionary toil. For if some portions of the vineyard are not so productive as might be wished, the fruit in others has been sufficiently abundant to remove discouragement or fear. Yet the strength of the Mission has been declining. In no case are the labourers equal to the toil demanded of them. Western Africa has lost one after another of its most energetic evangelists. They are reduced to the lowest possible number to hold the ground that had been occupied. In Ceylon, where three missionaries were not enough for the service of thirty-five stations and the oversight of four hundred and fifty members of churches, one only is left—and must we not say, to *sink* under the accumulated responsibility and toil? In India, with one or two exceptions, every station needs additional aid; some places have already been abandoned for want of it. Large tracts of country are unoccupied, where it would appear the fields are white unto the harvest. Many of our brethren are aged. Should they be taken to their rest, as in the course of nature they must speedily be, the Committee are unable to supply their places. And others are overwhelmed with care and anxiety, induced by the scarcity of help. Brethren, we are straitened in ourselves. It is here, in our own hearts, in the churches of Christ in this land, we may find the remedy. A more generous and self-denying spirit must actuate the disciples of Christ, and your Committee will not then have the deep sorrow and pain to turn a deaf ear to the loud cry ever reaching them from heathen lands, and from the weary and worn brethren who labour in them, “Come over and help us.”

HOME PROCEEDINGS.

The year which has now closed has witnessed some important changes in the home agency of the Society. In the month of June last, the Rev. JOSEPH ANGERS, then Secretary, felt it his duty to relinquish a post which he had occupied during a course of nine years, at first conjointly with the late lamented Rev. J. DYER, and subsequently alone, with much honour to himself and great advantage to the Society. As the Committee did not part with him in his official capacity without the most unfeigned affection and regret, so they

took the earliest opportunity afforded them of placing his name on the list of the Committee.

The official vacancy created by Mr. ANGUS's resignation was promptly filled up by the election of two esteemed brethren, the Rev. FREDERICK TRESTRAIL, and Mr. EDWARD B. UNDERHILL, to be joint Secretaries; this arrangement being connected with another, which had in view a reduction in the amount of travelling agency which had been previously employed. In consequence of it the engagement of the Rev. PHILIP SAFFERY has not been renewed; while our long-loved brother, the Rev. EUSTACE CAREY, has it in contemplation to accept a call to regular pastoral labour.

The Committee now advert, and with some feelings of gratification, to the state of the Society's funds.

The Committee commenced the financial year with a debt of £4,946 17s. 10d., not including in that sum the balance of £1,554 14s. 1d., owing on the special grant to Jamaica. They are happy to state that this debt has not been increased. The income has exceeded the expenditure by £144 2s. 10d.; a result which is owing to a liberal donation of £200 by the senior Treasurer, just previous to the closing of the accounts, given in the hope that the funds of the Society may in the coming year be able to meet more adequately the claims of the heathen world.

But in order to keep the expenditure within the income, large reductions have been made. In India alone the expenditure has been reduced by £2,625: in Ceylon by nearly £200: in Africa by nearly £1000: in incidental and casual expenses about £150. In other respects the expenditure has been about the same as last year.

With regard to the receipts, the Fund for General Purposes has improved by £860; arising partly from enlarged contributions by the Auxiliaries, and partly from the amount of legacies received. There has also been an increase of nearly £100 for translations. On the other hand, the receipts for the sale of the various publications issued by the Society have fallen off more than £150. Unless some increased efforts for their wider circulation are made by the constituency at large, this deficiency will become greater. If so, it will be a question how far the present style of these publications is to be kept up, and whether some extensive changes must not be made in this department. The total receipts for all purposes, including £359 2s. 6d. towards the debt, have been £19,776 13s. 1d.

It is therefore evident, after all the reductions that have been made, that nothing short of an income of £20,000 will suffice to maintain the Society in its present position. This even makes no provision for the support of the widows and orphans of those who have fallen in the field, and will scarcely meet the contingencies arising out of sickness, and the necessity of a return to England, when the broken health of missionaries absolutely requires such a change. Still less does it provide for the expense of sending out new missionaries to supply vacancies, or to help those who are oppressed beyond measure with their labours. If the income falls below this amount there will be either an increase of debt, or a further reduction in the number of your missionaries, both European and native, or the entire abandonment of one or more departments of the Mission. Your Committee are determined, as far as they can avoid it, that the debt shall not be

increased ; but to diminish the number of missionaries by recalling Europeans would be no saving for one year at least, while it would cripple, if not destroy the Mission where they laboured, and to abandon any field the Committee are reluctant. But one or the other of these alternatives must be adopted unless the churches are prepared for more enlarged and systematic efforts. Your Committee will wait for a decision with no small anxiety, and if they are compelled to give up stations where God has blessed the Mission they cannot be blamed.

The effect which the resolutions of the Committee in regard to reduction of expenditure has had on the minds of the missionaries, has been seen in their communications published in the Herald. These communications are distressing. Very many of the churches have sympathized deeply with their brethren who are toiling in the field. Most urgent have been the requests from various quarters not to proceed any further, and some have proved the reality of their sympathy by sending up increased contributions. India, Africa, Hayti, Trinidad, and the Bahamas, the East and the West, all loudly call for additional aid—a call rendered the more painfully interesting by the brightening prospects of the Mission in those fields ; and shall it be in vain ?

What then remains to the friends of the Society ? A more just appreciation of the claims which the love of Christ and the souls of men have upon them—a holy and fervent zeal in the cause of God—and everywhere throughout the whole denomination increased and systematic organization for the gathering into the treasury of the Lord, the gifts of his people. Let our associations when they meet consider the Mission as one part of their business. Let churches in various districts agree to unite in their anniversaries at the same time, so as to save expense in deputations. In many districts, deputations may occasionally be wholly spared, if the brethren residing in them would but take the matter into their own hands. While we hope there is a growing interest in the cause, a spirit of prayer springing up all around, there must yet be a more combined effort, more unity of action, more individual effort, more local zeal, less dependence on the executive, and more of a consciousness in pastors, deacons, and members of our churches, that the work is their own, and that each and all should engage in it ; and above all a simple but earnest reliance on God, who in his divine promises invites us to place entire trust in him, and who will, if we seek it in earnest prayer, pour out the spirit of wisdom and liberality on the churches at home, refresh and gladden the hearts of missionaries abroad, and abundantly bless their efforts in turning the perishing multitudes of the heathen from darkness to light.

MISSIONARY MOVEMENTS.

The last mail has brought several items of important intelligence, some of which will give much grief and anxiety to the friends of the Society. Our valued missionary brother, Mr. Denham, of Serampore, has been laid prostrate by disease, and hastily compelled to abandon his station for a time, to seek in Burmah renovated health. MRS. ROBINSON, the wife of our brother J. ROBINSON, of Serampore, has departed to the home of the blessed. She died of the prevailing epidemic, March 10th, 1850, at the early age of twenty-nine years. Mr. DENHAM rose from his bed to preach her funeral sermon.

From the West Indies we learn that Mrs. CAPERN, with one child, has embarked for England, in the "Prince Albert" from New York, for the renovation of her health: while a terrific tornado at Nassau has reduced many of our brethren in Christ, with others, to great distress and poverty. The losses are estimated at £4480, towards which the local legislature has voted £700. Contributions are earnestly desired to meet, as far as possible, the sufferings of the poor.

In a letter from the Bay of Honduras, under date of April 3, 1850, Mr. KINGDON informs us that he and Mrs. KINGDON had embarked on board the brig "Masardis" for New York, on their way to England, which they hoped to reach about the end of May.

Mr. MAY, of Lucea, Jamaica, likewise writes, under date of March 30th, that he was about to embark, with Mrs. MAY, on board the "Elizabeth," bound for Bristol, and might be expected in England by the time this reaches the hands of our readers.

We earnestly commend these dear friends to the care and providence of God, and trust the cause of our Redeemer may nevertheless, in the midst of so much human weakness and mutability, still proceed.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to—

Mr. Thomas Rose, Bedford, for a parcel of fancy articles, for *Rev. T. C. Page, Madras*;
Miss Jacobson, for a parcel of the "Patriot" Newspaper;
Mrs. W. W. Nash, for a parcel of "Evangelical Christendom," the "Gentleman's Magazine," &c.;
Miss Square, Plymouth, for a box of clothing, for *Africa*;
Rev. John Penny, Coleford, for a parcel of magazines, for *Rev. J. E. Henderson*;
Mrs. Lambert, for a parcel of magazines;
Mrs. Roberts, Cheltenham, for a box of books;
Mrs. Turner, Coleford, for a box of magazines;
Miss Lawrence, for a box of infant school materials, for *Rev. W. Dendy*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850,—continued from page 324.

| KENT,—continued. | | | Cloughfold— | | | Manchester— | | |
|-------------------------|----|----|-----------------------|----|----|-----------------------------|-----|----|
| £ | s. | d. | £ | s. | d. | £ | s. | d. |
| St. Peter's— | | | Contributions, for | | | Collection, Public | | |
| Contributions | 3 | 3 | Dove | 2 | 1 | Meeting, Union | | |
| Staplehurst— | | | | | | Chapel | 33 | 17 |
| Contributions | 7 | 5 | Dover, near Wigan— | | | Contributions | 191 | 13 |
| Tenterden— | | | Sunday School, for | | | Do., for East | | |
| Collection | 3 | 1 | Dove | 0 | 15 | Indies | 20 | 0 |
| Contributions | 3 | 8 | Haydock— | | | Do., for Africa... | 5 | 0 |
| Woolwich, Queen Street— | | | Evans, W., Esq. | 3 | 0 | Grosvenor Street— | | |
| Collections | 16 | 18 | Heywood— | | | Collection | 7 | 4 |
| Contributions | 3 | 13 | Contributions, for | | | Salford, Gt. George Street— | | |
| Do., Juvenile | 2 | 1 | Dove | 0 | 10 | Collection | 6 | 1 |
| Do., for Dove | 0 | 2 | Liverpool— | | | Juvenile Society ... | 7 | 16 |
| Proceeds of Lecture... | 5 | 5 | Friend, by Mrs. Lis- | | | Proceeds of Tea ... | 7 | 15 |
| | | | ter | 2 | 0 | Union Chapel— | | |
| Acknowledged before | 28 | 1 | Birkenhead | 4 | 7 | Collection | 84 | 1 |
| | 6 | 10 | Myrtle Street | 22 | 3 | Contributions (Juve- | | |
| | 21 | 11 | Pembroke Chapel— | | | nile included)... | 30 | 0 |
| | | | Contributions, for | | | Do., for Dove | 13 | 0 |
| | | | Entally | 3 | 6 | Do., Sun. School, | | |
| | | | Do., Sun. School | 1 | 10 | for do | 3 | 4 |
| | | | Do., do., for Entally | 4 | 0 | Do., do., for En- | | |
| | | | | | | tally | 10 | 0 |
| | | | | | | | | |
| LANCASHIRE. | | | | | | | | |
| Ashton under Lyne— | | | | | | | | |
| Contributions | 21 | 16 | | | | | | |
| | 4 | | | | | | | |

| £ s. d. | | £ s. d. | | £ s. d. | |
|----------------------------|---------|----------------------------|-----------|----------------------------|----------|
| Ipswich— | | Heneage Street— | | Huddersfield and Lockwood— | |
| Stoke Green— | | Collections..... | 9 3 8 | Contributions | 2 1 0 |
| Contributions | 5 1 4 | Contributions | 7 11 0 | Do., for <i>Female</i> | |
| Tarrett Green— | | Do., Sun. Schools | | <i>Education</i> | 4 0 0 |
| Collection | 5 10 0 | and Juvenile | | Hull— | |
| Contributions | 4 19 0 | Class, for <i>Na-</i> | | Collection, Public | |
| Rishangles..... | 1 9 0 | <i>tive Teacher,</i> | | Meeting | 14 1 0 |
| Sutton..... | 0 10 3 | <i>India</i> | 12 12 0 | Contributions | 10 8 0 |
| SURREY. | | Cradley— | | George Street— | |
| Kingston— | | Collections..... | 1 8 2 | Collections..... | 18 4 7 |
| Collections..... | 16 14 3 | | | Do., Juvenile ... | 1 8 6 |
| Contributions | 5 11 0 | Acknowledged before | 121 18 11 | Salthouse Lane— | |
| Do., for <i>School in</i> | | | | Collections and Ju- | |
| <i>India</i> | 0 10 0 | | | venile | 12 16 6 |
| Do., Sunday School, | | | | Contributions, for | |
| for <i>do.</i> | 7 15 9 | | | <i>Dove</i> | 1 6 0 |
| Letherhead— | | Leamington— | | South Street— | |
| Contributions, for | | Collections..... | 21 14 1 | Collections | 5 10 3 |
| <i>Dove</i> | 0 12 6 | Do., Sunday School | 1 16 0 | Contributions | 2 19 0 |
| Norwood, Upper— | | Contributions | 12 11 11 | Do., for <i>Dove</i> | 0 10 0 |
| Coulton, Mr. | 1 0 0 | Do., for <i>Dove</i> | 4 14 6 | Hunmanby— | |
| SUSSEX. | | | | Collection | 2 10 1 |
| Brighton— | | | | Contributions | 6 1 8 |
| Collection, Public | | | | Kilham— | |
| Meeting | 13 0 0 | | | Collection | 2 8 0 |
| Do., Bond Street ... | 9 0 0 | | | Leeds— | |
| Contributions | 14 9 11 | | | Contributions, for | |
| Do., Sunday School | 0 17 10 | | | <i>Africa</i> | 8 0 0 |
| Burwash— | | | | Lockwood— | |
| Noakes, Mr. J. B. | 1 0 0 | | | Collection | 3 10 0 |
| Hastings— | | | | Malton— | |
| Sunday School, for | | | | Collection | 0 14 7 |
| <i>Dove</i> | 0 10 0 | | | Contributions | 6 5 7 |
| Lewes— | | | | Rotherham, West Gate— | |
| Collection, &c., two | | | | Sunday School, for | |
| thirds | 15 19 3 | | | <i>Dove</i> | 1 3 0 |
| Contributions | 5 5 0 | | | Salendine Nook— | |
| Uckfield— | | | | Sunday School, for | |
| Collection | 1 10 1 | | | <i>Dove</i> | 3 3 2 |
| Contributions | 0 18 7 | | | Scarborough— | |
| | 62 10 8 | | | Collections..... | 28 16 2 |
| Acknowledged before | 52 0 0 | | | Contributions | 25 2 9 |
| | 10 10 8 | | | Do., for <i>Dove</i> | 3 14 5 |
| | | | | Do., Sunday School | 0 11 0 |
| WARWICKSHIRE. | | | | Sheffield and Rotherham— | |
| Birmingham— | | | | Collection, Public | |
| Collection, Public | | | | Meeting, Port | |
| Meeting | 23 11 5 | | | Mahon..... | 7 11 5 |
| Bond Street— | | | | Do., Communion ... | 3 16 0 |
| Collections..... | 13 13 5 | | | Contributions | 4 3 0 |
| Contributions | 14 9 2 | | | Collections, Parnsley | 2 16 2 |
| Do., for <i>Africa</i> ... | 0 10 0 | | | Do., Port Mahon ... | 8 8 0 |
| Cannon Street— | | | | Do., Rotherham ... | 6 7 3 |
| Collections..... | 20 1 9 | | | Do., Townhead St. | 9 7 6 |
| Do., Shirley St.... | 2 5 5 | | | Ladies' Society, do.... | 10 7 6 |
| Do., King's Norton | 1 8 6 | | | | 52 16 10 |
| Contributions | 45 5 7 | | | Acknowledged before | 35 0 0 |
| Do., for <i>Dove</i> | 1 8 3 | | | | 17 16 10 |
| Do., for <i>Africa</i> ... | 17 3 11 | | | Sutton in Craven— | |
| Do., Sun. Schools | 9 4 0 | | | Green, Mr. John | 1 1 0 |
| Do., Bible Class | 5 0 0 | | | Wakefield— | |
| Circus Chapel— | | | | Contributions, for | |
| Collections..... | 7 15 6 | | | <i>Doe</i> | 1 1 8 |
| Contributions | 2 1 0 | | | NORTH WALES. | |
| Do., for <i>Africa</i> ... | 0 14 0 | | | ANGLESEA— | |
| Graham Street— | | | | Bellan— | |
| Collections..... | 15 16 4 | | | Collection | 1 1 2 |
| Contributions | 27 16 7 | | | Capel Newydd | 0 9 0 |
| Do., for <i>Transla-</i> | | | | Llanddeusant— | |
| <i>tions</i> | 0 10 6 | | | Collection | 0 14 6 |
| Do., Sun. Schools | 3 10 7 | | | Llanfachreth— | |
| Do., Friends at | | | | Collection | 2 4 6 |
| Ramsgate | 3 3 10 | | | Contributions | 0 10 6 |
| | | | | | 2 15 0 |
| | | | | Less expenses | 0 5 0 |
| | | | | | 2 10 0 |

| £ s. d. | £ s. d. | £ s. d. |
|------------------------------------|---------------------------------|-------------------------------|
| Cupar— | Contributions, Sab- | Stirling— |
| Collections 2 4 0 | bath School, St. Rol- | Collection, Spittal St. 4 3 6 |
| Contributions 6 4 4 | lon, for <i>Patna Or-</i> | Do., North Free |
| Do, for <i>Dove</i> 1 8 0 | <i>phan Refuge</i> 0 15 0 | Church 6 0 0 |
| Dundee— | Greenock— | Do., South Free |
| Collections, Meadow | Collections..... 3 6 6 | Church 1 14 10 |
| Side 7 0 0 | Contributions 3 0 6 | Do., Bannockburn, |
| Do., Seagate 4 0 0 | Huntley— | Free Church 2 7 4 |
| Contribution 0 5 0 | Collections, Independ- | Contributions 52 0 0 |
| Dunfermline— | ent Chapel and | |
| Collection, 1st Church 6 1 3 | Free Church 7 11 6 | Less expenses 66 5 8 |
| Do., 2nd Church ... 12 9 6 | Inverury— | 0 8 6 |
| Contribution 2 0 0 | Collection 0 6 7 | |
| Echt— | Irvine— | Tobermory, Baptist |
| Collection 0 10 0 | Contributions 6 1 0 | Church 3 12 2 |
| Edinburgh— | Kemnay— | |
| Collection, Public | Collection 0 14 0 | |
| Meeting 5 14 4 | Burnet, A., Esq., for | |
| Contributions, by | <i>Africa</i> 28 19 5 | |
| Mr. Stuart 1 2 0 | Kirkaldy— | |
| Bristo Street— | Collection, Independ- | |
| Contributions 8 8 0 | ent Chapel 4 0 6 | |
| Elder Street— | Contributions 2 5 0 | |
| Contributions, Ju- | Leith— | |
| venile 22 13 0 | Contributions 0 12 6 | |
| Minto House— | Paisley— | |
| Collection 2 7 6 | Collection, George St. 2 0 0 | |
| Tabernacle, Leith Walk— | Do., Baptist Church 2 3 10 | |
| Collection 20 0 0 | Contributions 2 0 0 | |
| Contributions 0 15 6 | Perth— | |
| Waterloo Rooms— | Collections..... 10 11 4 | |
| Contributions, Ju- | Contributions, for | |
| venile, for <i>Dove</i> 0 10 2 | <i>Female Education</i> | |
| Do., Sabbath | <i>in India</i> 2 6 0 | |
| School, for <i>do</i> ... 0 11 6 | St. Andrews— | |
| Glasgow— | Stobie, Mr. 1 0 0 | |
| Collections..... 2 8 4 | Salteats, Baptist Church 1 0 0 | |
| Contributions 77 0 10 | | |
| Do. for <i>Translations</i> 12 0 0 | | |
| Do., for <i>Dove</i> 6 1 4 | | |
| Do., for <i>African</i> | | |
| <i>Schools</i> 0 6 6 | | |

Received during the month of April, 1850.

| £ s. d. | £ s. d. | £ s. d. |
|-----------------------------------|---------------------------------------|-------------------------------|
| ANNUAL COLLECTIONS IN LONDON | Windmill Street, Hope | LONDON AND MIDDLESEX |
| AND ITS VICINITY. | Chapel..... 1 1 0 | AUXILIARIES. |
| Annual Meeting at Ex- | <i>Annual Subscriptions.</i> | Bloomsbury Chapel— |
| eter Hall.....110 5 4 | Gough, Mr. E. 0 10 6 | Collection 11 1 10 |
| Annual Sermon at Sur- | Sprigg, Miss, Waltham- | Contributions 6 14 1 |
| rey Chapel 40 1 4 | stow 0 10 0 | 17 15 11 |
| Do., at Bloomsbury | | Less expenses 0 2 6 |
| Chapel 62 9 1 | | 17 13 5 |
| Alle Street, Little 7 16 6 | <i>Donations.</i> | Chelsea— |
| Austin Street, Provi- | Boyce, the late Mr. | Contributions, by Miss |
| dence Chapel..... 8 7 6 | Thos., the Executors | <i>Vines, for African</i> |
| Bloomsbury106 17 9 | of100 0 0 | <i>Schools</i> 1 0 0 |
| Bow 8 2 6 | Brunier, Miss, for <i>Debt</i> 10 0 0 | Drayton, West— |
| Chelsea, Paradise Chapel 4 7 6 | Edmonstone, Geo., Esq., | Contributions 1 4 6 |
| Church Street, Black- | and Mrs. E. 5 0 0 | Do., Sunday Schools 0 9 7 |
| friars 7 5 6 | Friend 1 0 0 | Eagle Street— |
| Deptford, Lower Road 3 0 0 | Friend, for <i>India</i> 1 0 0 | Bailey, Miss 0 10 0 |
| Drayton, West 3 5 11 | Hiett, Mr. W., for <i>Debt</i> 5 0 0 | Henrietta Street— |
| Eagle Street 9 14 10 | Lambert, Mrs. 1 0 0 | Sunday School, for |
| Hatcham 4 10 0 | Payne, Master, to buy a | <i>Dove</i> 1 0 0 |
| Henrietta Street 8 2 2 | bible 0 1 0 | Highgate— |
| Islington Green 10 0 4 | Williams, Thomas, Esq., | Contributions, Juve- |
| Islington, 2nd Church 4 1 0 | Cowley 10 0 0 | nile 2 12 6 |
| Keppel Street 5 0 4 | Servant of ditto..... 0 6 0 | Hoxton, Buttesland St. 3 1 10 |
| Poplar, Cotton Street ... 6 0 0 | Zion's Trumpet, Editor | Islington Green— |
| Prescot Street, Little ... 10 0 2 | of 1 1 0 | Sunday School, for |
| Shouldham Street, on | | <i>Dove</i> 2 19 2 |
| account 3 0 0 | <i>Legacy.</i> | Prescot Street, Little— |
| Tottenham 12 11 0 | Payne, Mrs., late of Wal- | Contributions 23 0 0 |
| Unicorn Yard 3 13 10 | worth100 0 0 | Vernon Chapel— |
| Vernon Chapel 5 5 8 | | Proceeds of Lecture... 3 15 1 |
| Waterloo Road..... 6 5 4 | | Clarke, Rev. O... A.S. 1 1 0 |

| £ s. d. | | £ s. d. | | £ s. d. | |
|--------------------------|---------|-------------------------|--------|--------------------------|---------|
| Walworth, Lion Street— | | Melbourn— | | Braintree, on account... | 22 0 0 |
| Female Society..... | 26 0 0 | Contributions | 5 2 0 | Burnham— | |
| BEDFORDSHIRE. | | Wisbeach— | | Sunday School | 0 2 0 |
| Bedford, Bunyan Meeting— | | Dawbarn, T., Esq., A.S. | 0 10 0 | Earl's Colne— | |
| Contributions, moiety | 23 15 3 | CORNWALL. | | Collection | 4 1 10 |
| Toddington— | | Launceston— | | Contributions | 5 13 10 |
| Contributions, for | | Contributions, for | | Romford— | |
| Dove..... | 1 4 6 | Dove | 1 16 2 | Collection | 2 18 7 |
| BERKSHIRE. | | Pattison, J. R., Esq., | | HAMPSHIRE. | |
| Reading— | | A S..... | 1 1 0 | Basingstoke— | |
| Collections..... | 19 15 4 | Penzance | 4 19 9 | Dusautoy, Miss..... | 0 10 0 |
| Contributions | 13 5 6 | Redruth— | | HERTFORDSHIRE. | |
| Do., for Africa..... | 3 11 0 | Anon | 1 8 0 | Triag— | |
| Do., Juvenile..... | 22 19 9 | DEVONSHIRE. | | Oiney, D., Esq..... | 5 0 0 |
| Do., Sunday School | 3 0 0 | Honiton— | | KENT. | |
| Do., do., for Dove... | 2 18 0 | Collection (part) | 1 7 10 | Crayford— | |
| Henley— | | Contributions | 4 19 9 | Collection | 4 10 6 |
| Contributions | 7 7 0 | Prescott— | | Contributions | 3 13 2 |
| | 72 16 7 | Collection | 1 2 6 | Gravesend— | |
| Acknowledged in last | | DORSETSHIRE. | | Collection | 12 11 2 |
| year's account | 44 0 7 | Wimborne— | | Contributions | 1 1 2 |
| | 28 16 0 | Contributions, for | | Mecham, Mr. S..... | 1 0 0 |
| BUCKINGHAMSHIRE. | | Dove | 0 15 9 | Smarden— | |
| Amersham— | | DURHAM. | | Syckelmoore, Rev. W. | 0 10 6 |
| Contributions, for | | Monkwearmouth Shore, | | LANCASHIRE. | |
| Dove | 0 12 0 | Barclay Street— | | Manchester, York Street— | |
| Brickhill, Great— | | Collections..... | 3 9 7 | Sunday School, for | |
| Sunday School, for | | Contributions, for | | Dove | 1 2 8 |
| Schools in India ... | 2 0 0 | Dove | 0 7 5 | | |
| Weston Turville— | | ESSEX. | | | |
| Contributions | 2 0 0 | A Lady, by the Rev. | | | |
| Do., for Dove | 1 0 0 | Eustace Carey | 5 0 0 | | |
| CAMBRIDGESHIRE. | | | | | |
| Cambridge— | | | | | |
| Contributions | 4 1 0 | | | | |
| Do., for Dove..... | 2 11 9 | | | | |

Further particulars of Contributions are unavoidably postponed until next month.

The Rev. John Clark, of Brown's Town, Jamaica, requests us to correct an error in the contribution list of the Herald for March. The amount acknowledged from Joseph Sturge, Esq., of Birmingham, should have stood thus:—

| | £ s. d. |
|--------------------------------|---------|
| For Brown's Town Schools..... | 10 0 0 |
| Mr. Tinson's School | 5 0 0 |
| Mr. Dendy's Schools | 5 0 0 |
| Mr. Dexter's Schools | 5 0 0 |
| Mr. James Hume's Schools | 5 0 0 |
| Mr. Hand's Schools | 5 0 0 |
| | 35 0 0 |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

OUR ANNIVERSARY MEETINGS.

THE anniversary services this year, in connection with our society, have been peculiarly interesting and encouraging. The unabated sympathy in the society and its proceedings, expressed by so many of our ministerial brethren, the numerous attendance of ministers and influential laymen at our annual meeting, together with the large auditories at both our public services, were peculiarly gratifying to the committee, and afford us reason to hope, that during the present year, our society will be more generously and extensively sustained by the Baptist churches than in the twelve months that have just expired.

Tuesday, April 18th.—An introductory meeting for special prayer to implore the Divine blessing on the anniversary services of our various missionary societies was held in the Library of the Mission House, Moorgate Street. The attendance was good, and the devotional spirit was largely prevalent.

Friday, 19th.—Annual sermon, Weigh House Chapel. The introductory parts of the service were conducted by the Revs. James Sprigg, M.A., of Westbury Leigh, and James Webb, of Ipswich. The sermon was preached by the Rev. W. G. Lewis, of Cheltenham, from Acts xvi. 9, "Come over into Macedonia, and help us."

Monday, 22nd.—The annual meeting of subscribers was held in the Library of the Mission House. The Rev. Robert Roff, of Cambridge, presided. The minutes of committee meetings for the past year were read, and free conversation ensued thereon. The state and prospects of the mission were fully discussed by the treasurer, and his report was considered to be most encouraging. After the customary thanks to the officers and committee, Joseph Tritton, Esq.,* was unanimously re-appointed treasurer, Mr. William P. Williams, secretary, and the whole of the old committee were re-chosen, with the addition of the Rev. John Bigwood, in the place of Mr. William Swinstead, deceased.

Tuesday, 23rd.—Annual public meeting in Finsbury Chapel. George Foster, Esq., of Sabden, in the chair. The platform was filled by ministers and friends, and the attendance was considerably larger than in former years. After singing, and prayer by the Rev. R. Bentley, of Paulton—

The CHAIRMAN rose and said—He most sincerely asked the kind indulgence of the assembly. Had not the call to occupy the post been connected with the cause of God in Ireland, he would have been tempted to shrink from so responsible a position. But who can shut his ear or heart against the voice of Ireland, which urged them in tones not to be resisted, "Come over and help us?" There was a pressing necessity laid upon them to go quickly, with their wine and oil, and bind up the wounds of our prostrate and bleeding neighbour. The Baptist Irish Society, whose interests they had that evening met to promote, had long been honourably employed in trying to do good in Ireland. And, as far as the very limited means at the disposal of the committee would allow, the efforts put forth had not been unattended with success. But the present, on many accounts, seems to

* We earnestly and affectionately call the attention of the friends of this society to the letter of our respected treasurer, in the present Chronicle, and would solicit their suggestions and advice thereon.

be the *fit* time for largely *increased* activity in the cause of human advancement—the very point in the great scheme of Divine Providence when every one is called upon to do something for the general good ; and when every Christian man especially is required to bring his tribute of influence into the public treasury. The times will not admit of any laggards ; every one must take his post, and gird himself for action in this high undertaking. The world cannot and must not remain in its present condition. The fiat has gone forth—“ My word shall not return unto me void ; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” In accordance with this cheering assurance, we have done well to send the gospel to the distant heathen. Holy men of God have been moved to this work, and we dared not resist their impulse. We have therefore sent out ministers, established schools, and circulated the Bible in most countries of the world. But while we ought not to have left this work undone, it may admit of a doubt whether we have done all that has been required of us for objects connected with our own country, and especially for that unhappy country, Ireland ; for, truly, from her earliest history, whether pagan or nominally Christian, she has “ been a nation scattered and peeled.” It is a grave question—“ Why should Ireland, of all countries in the world, have remained so long almost untouched by the overflowing philanthropy of this kingdom ?” And now, when her cause is undertaken, why has it hitherto been with such a comparatively cold heart and slack hand ? Is there a country on the wide earth that can offer more claims, and present more elements for true Christian enterprise and missionary zeal, than Ireland ? His most deliberate conviction was, that they, and all other bodies of Christians in this country, should do more than they had yet done for that part of the empire ; and the chief motive that urged him to occupy his present position at the meeting was, to express earnestly and emphatically this conviction. It will not be asked, “ On what ground can such a claim be made ?” For the direful miseries of that land are known to all the world. There is not an intelligent and good man in Europe who could not overwhelm us with reasons why we should rise and bless Ireland. She presents nearly every possible form of human wretchedness and degradation. Is it, then, intense misery ? Is it gross ignorance ? Is it the vastness of the population ? Is it the importance of the country so circumstanced to the well-being of this empire ? Is it the comparative ease and economy with which Christian efforts may there be carried on ? Above all, is it consistency and common humanity that should determine our choice of fields of labour ? Then our prudence, our patriotism, and our Christian principles, will urge us to do more

for Ireland than has yet been attempted. And here, let not the question which has embarrassed and perplexed the most competent and sagacious statesmen—“ How can we help and improve that people ?”—be equally embarrassing to earnest Christian men. For while we would not undervalue the importance of measures of wise policy, but would be ready to receive help from every source that can afford it, we must still place our chief reliance upon the potency of the unmixed, the unadulterated gospel of Jesus Christ—the Bible, the pure word of the Infinite Intelligence. For, notwithstanding the presumption of an order of erring men who sometimes prohibit this blessed book, or dole it out with a niggard hand, it is still “ the power of God unto salvation, unto every one that believeth.” It is still the very instrument which Heaven itself has provided for the improvement of man. All history shows that man cannot be essentially or permanently benefited, except through the cultivation of the moral principles. In the Bible, the Creator of man’s spirit has provided the true remedy for human ills of every kind. Let its doctrines be received and acted upon, and every form of good will be the result. Idleness will give place to industry ; crops of corn will grow, where now exist only bogs and barren wastes. Intelligence and brotherly love will take the place of ignorance and hate. Mutual co-operation and goodwill may be rendered quite possible, even in Ireland. What, then, ought to hinder a more vigorous attempt on the part of all who represent the Christian and Missionary Institutions of this country, from providing for Ireland, along with the bread that perisheth, a more liberal supply of that bread which endureth unto life eternal ? This Society, which has now existed about thirty-six years, has been but feebly and inadequately supported, yet it has strong grounds for continuing its labours, and for greatly increasing its means. It has already many good and useful men employed as Scripture readers ; a species of agency that cannot be too much encouraged. These good men are the means of calling attention directly to the contents of the Bible, and often succeed in introducing the book itself into the cottages of their countrymen. This excellent agency, together with schools for the young, has produced many pleasing results, but still we painfully feel how inadequate our efforts have hitherto been. But the present time, more than any other that has occurred for ages past, seems to invite to more enlarged labours for the good of Ireland. Not only should the present approved means be continued and greatly increased, but, if possible, measures should be adopted for a more widely-extended evangelical ministry. Some such movement as this is now called for. Many subordinate and useful agencies are at work, preparing the

public mind for higher and better conditions. For, apart from what is doing by this and other kindred societies, the Irish School Society itself is instructing daily, in 4,000 schools, about 450,000 children and young persons, and is increasing this number in the proportion of about 30,000 every year. In reference to this useful Society, he must be allowed to quote a statement of Lord Montague, made by him in 1847, and in which the noble lord says,—“In the present alarming and calamitous state of Ireland, and with the many causes of anxiety for the future which are crowding around us, the prosperity and extension of our National Schools is, to me, the most hopeful incident in the condition of the country. The new and educated generation will, I feel confident, be immeasurably superior in morals, in regard for social duties, and in their intellectual acquirements, to those who have preceded them.” Here, then, is the foundation for intelligent piety, had we the men and means to send forth to the work. We will not, then, despair of Ireland. Her day of improvement dawns; and blessed be those men, and blessed be those societies, that shall imitate the sublime and ardent zeal of the holy prophet, and with a holy determination say,—“For Ireland’s sake we will not hold our peace, and for Ireland’s sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Common justice and common patriotism, realized success, due consideration for the faithful men already in the field; the proximity of the country (the wand of science having brought it within a few hours of this great metropolis); and, above all, the loud call of Providence, and the allegiance we owe to our religious principles, make it impossible for us to falter in this absolutely necessary but glorious work. How limited and mixed must be our satisfaction arising from our partial success in far distant lands, while some parts of Ireland, at our very threshold, remain virtually pagan. Henceforth let the cause of Ireland be no longer a mere appendage, a mere adjunct to our foreign missions; but by increased contributions and extended labours, by bold and wise arrangements, let this great cause be pushed into the foremost rank, to the very van of all our religious institutions, as the *especial work*, and the *especial mission* of this great Christian country; and we may rest assured, that every pound expended in well-directed effort, will be repaid with interest, if not to us, still to our children’s children.

The Rev. W. AVELING (of Kingsland) moved the first resolution.

That this meeting has heard the abstract of the report now read with much interest, and considers the general success of the mission during the year to be highly encouraging, whilst it sincerely sym-

pathizes with the agents of the society in the feelings with which they contemplate the loss of such a large number of their members who have emigrated to other countries. It rejoices to learn that the debt of the society has again this year been diminished, and the number of its supporters increased,—and would afresh earnestly commend it to the sympathy and support of the Baptist body, and all who desire the overthrow of superstition, and the spread of pure and spiritual Christianity.

He believed that the audience fully shared in the feelings under which the report had been written. Those feelings were of a mingled character. There was gladness, because God had blessed the agents of the society with success, because its debt was diminishing and its supporters increasing; but that gladness was dashed with a shade of grief, inasmuch as the numbers who had been brought to the knowledge of the truth, through its instrumentality, were very small, compared with the vast amount of the population among which it laboured. He was sorry that it had been constrained to refuse the application of its brethren in Ireland for additional help. In the case of foreign missions there might be some excuse for refusing an application for missionaries, on account of the distance of the stations, the badness of the climate, and the difficulty of acquiring a knowledge of the particular language; but Ireland was near at hand, the climate about as good as that of England, and seven-eighths of the population spoke the English language. It would be some years before the labourers would be self-sustained; consequently, during that period they must be supported by the liberality of richer England. Christians should not discontinue their efforts in Ireland, because hitherto little fruit had been gathered; their conduct should not be regulated by success, or the prospects of success, but by the Word of the living God. He believed that wherever there was darkness, it was the duty of the Church of Christ, which its Master had designated “the light of the world,” to endeavour to break in upon that darkness; and that wherever people were perishing for lack of knowledge, the finger of God as clearly pointed the Church to them as if the glory of the Shekinah again streamed in the heavens, and the pillar of cloud went distinctly before the eyes of His people, to point out to them where they should toil and look for good results. But the labours of the society might not always be unsuccessful; for often, under the most barren soil, lurked the richest mine, and all that was needed was, that the mine should be worked. The darkest cloud in the heavens, if the sun were but poured lavishly upon it, would fling back its radiance in an arch of living beauty, spanning heaven and earth with its rich and accumulated glories. He considered, however, that the society had done much good in Ireland; and passing by all the other features of its operations, he rested on the fact, that 600,000 children had been educated by it, during the thirty-six

years of its existence; and this especially, when he considered that national education in Ireland was not always conducted very beneficially. When in that country, he accosted a school-boy, who was going to a national school, and asked to see his copy, set him by his master, which consisted of the following doggerel lines:—

"The fairest flower of all the earth,
To love thee is my duty;
Because thou art my own sweetheart,
I love thee then most truly."

That was teaching the young idea how to shoot! He (Mr. Aveling) trusted that the period would soon arrive, when the rapidity of communication between England and Ireland, by means of the electric telegraph, would be symbolic of the coalescence of the two countries; so that, with Celtic vivacity, and Saxon solidity, and Scottish acuteness, the United Kingdom might form more than a match for the whole world, and hasten on the blessed day when all should know the Lord, from the least unto the greatest. After alluding to the beneficial effects of the Queen's visit to Ireland, the reverend gentleman said, the Baptist Irish Society stood upon a vantage ground which the ministers of the Establishment could never occupy, so long as they continued attached to the State by golden trammels. Those ministers shut the doors of usefulness against themselves, through the position which they occupied with regard to Roman Catholics. The missionaries of the society asked the poor Irishman for nothing more than he was inclined to give; to tell him that he must give it, and would be told to give it, was the very way to make Paddy stick up his back and determine not to give it. But if an Irishman was treated kindly, he would never forget the kindness. One word about retrenchment. He did not like the word, because it was possible to be "penny-wise and pound-foolish." If the best men were wanted for Ireland, they should not be sent to vegetate there, but should be kept above want, so that they might not be tempted to look across the Channel, and see if there were not some more suitable place for them to bring up their children in comfort and respectability. With regard to opposition, the society should not be alarmed at it. He would conclude in the words of Dr. Watts, who often came in very well at the end of a speech, as he did at the end of a sermon:—

"What though the gates of hell withstood,
Still must this building rise;
'Tis thine own work, Almighty God,
And wondrous in our eyes."

The Rev. W. ROBINSON (of Kettering), in seconding the resolution, said, that had he been at the elbow of the friend who drew up this resolution, he would have suggested the omission of the word "highly" before that of "encouraging," for he could not but think

that we must trust, as motives to exertion, to a deep conviction of duty, and a very moderate measure of success. Our honoured predecessors, when they heard that one Hindoo had been converted, thought that "highly encouraging success;" and probably in this view the matter was referred to in the resolution, which might thus be adopted in its integrity. It also referred to emigration. Now emigration was not wholly an evil. It had been said of an Irishman, that if he could grow on his plot of ground potatoes enough to feed himself, his family and his pig, and get rags enough to clothe them all—the pig excepted—he would never bestir himself to find out a more hopeful occupation; and it was not uncharitable to affirm, that Catholicism rather fosters than checks such inertness. Make a man a slave in his mental and spiritual interests, and he would not likely be energetic or persevering in inferior matters; but if, on the contrary, he were taught to exercise his own judgment in matters of importance, he would be persevering and enterprising in subordinate things. In one respect, indeed, emigration was deplorable enough; but it was also very cheering, as an indication of healthfulness in the Church. Religion does not fit man for another world any more than it fits him for this. "Godliness is profitable for all things,"—and if the Churches were to sit down helplessly and hopelessly, the Society might as well terminate its efforts. What was the cause of the miserable change in the island of Cyprus? Turkish misrule. What was the cause of Ireland's misery? Not the decree of stern, irrevocable fate, nor any inability in Irishmen to think and act wisely, but Popery. If we saw a man with flushed countenance and parched lips, tossing upon his couch in agony, and about to die, we might be told that he was dying of fever; but if we heard that his home was on the verge of a place of intramural interment, if he died, we might say that the grave-yard killed him, for if there had been no grave-yard, there would, in all probability, have been no fever. Popery was one of Ireland's disasters: but what was the cause of that disaster? How was it, that, despite its long affiliation with enlightened England, Ireland presented the most deeply-rooted, bigoted, unyielding Popery, that had ever been seen beneath the sun? Like many other of Ireland's disasters, it was to be attributed to English misrule. It was his belief, that, if justice had been done to Ireland in past times, Irishmen at this hour would have been neither Roman Catholics, beggars, nor rebels. We sometimes boasted of our country and its constitution, and not vainly; but we would much rather utter that boast in the presence of friends, than in the presence of strangers, lest we should be silenced by the bitter and crushing word—"Look at Ire-

land!" If a Turk boasted of his country, we pointed him to Palestine and to Cyprus; if an American dared to vaunt himself as living in a land of liberty, we pointed him to two millions of slaves; and if an Englishman dared to boast himself on the Constitution under which he lives, he was silenced by that word—"Ireland!" "Can a good tree bring forth such bad fruit?" It might be said, "What has this to do with the Baptist Irish Society?" A great deal. If there were across the Channel certain formidable obstacles in the way of the success of the missionaries, then every friend of the society should bestir himself to remove those obstacles. "Cast ye up, cast ye up; remove the stumblingblocks out of the way of my people." He could not have more than a moderate respect for that man who gave a guinea toward the support of a missionary in Ireland, and refused to put out of the way every obstacle which beset that missionary's path. The Bible said,—“Oppression will make a wise man mad;” and surely, it would wed the Catholic yet more to that delusion by which he is misled, and make him recoil from that Protestantism which, true in theory, came to him shrouded and rendered absolutely hideous, by the injustice perpetrated under its prostituted name. The father of the author of the “Gunpowder Plot,” who resided in Northamptonshire, and was a weak and credulous man, was imprisoned for being a Catholic, and actually paid, for twenty years, £20 per calendar month into the Exchequer, because he refused to go to Church. Now, if that man had been left alone, there might have been some hope of his becoming a Protestant; but the course taken with him rendered his conversion as near to impossible as it could possibly have been carried. Viewing Ireland in the same light, he would respectfully ask, whether we had any right to hope that Irishmen would become Protestant, until the link was snapped which bound Protestantism in that land in an alliance with the most grievous and annoying forms of injustice? He would contend, that England's first duty to Ireland was not the sending of Bibles and religious teachers to her. To go to a fellow-creature whom we have injured, before the injury is repaired, with the Bible and religious talk, would be but a Pharisæic insult. We must act upon the principle—“Leave thy gift before the altar, and go and do justice to thy brother.” But if our countrymen could not be induced to act upon this view, and to endeavour to exchange the Established Church of Ireland for a Missionary Church, we should wash our hands, in the face of heaven and earth, from all participation in the evil now going on, and do all in our power in behalf of that unhappy land. Might not this society do much more than it has hitherto done? For the most part Ireland might be considered as the

slave of Popery. From the time that the Pope gave Ireland to the English, England gave Ireland to the Pope. A short time ago, a few persons met in Manchester, and said that the opinions of the English people on a certain point were erroneous; they subscribed a sum of money, and published books to superfluity, and accomplished the task in a few years. The society would do well to send its instructions, in the shape of tracts, to the educated classes of Ireland, and try to convert the priests themselves. One argument in favour of Protestantism would be, that it is the only gate to domestic bliss. He maintained that English Nonconformists had it in their power to beat down the great fabric of Catholicism in Ireland in the next ten years, having the truth of their God for their weapon, and the promise of God for their support.

The resolution having been unanimously adopted, the Rev. Dr. GODWIN offered prayer.

The Rev. F. TRESTRAIL moved:—

That this meeting cannot but record its deep sympathy with the Irish people in their continued privations and sufferings, and especially in those particular phases of suffering which have driven so many thousands of them to seek an asylum in far distant lands. That it regards with peculiar satisfaction the spirit of inquiry and independence which has been awakened, and which the agents of this society have aided so much to create and foster,—and hopes that the spirit may spread until every form of tyranny, social, political, and religious, shall be destroyed, and Ireland enjoy the peaceful blessings of Messiah's reign.

After acknowledging the personal obligations under which he was laid to the committee for the courtesy and kindness with which, during his connexion with the society, he had been treated, he went on to observe,—the grand secret and source of all the evils with which Ireland was afflicted, was the violence and outrage which had been perpetrated upon her by England, from the time that Henry II. set his foot in that land to the present time. With reference to the statements in the report, that the society had been diminishing its expenditure, he was glad to find that it had not been by reducing the number of its missionaries nor by lessening their salaries. They had been under the necessity, however, of not filling up the vacancies which occurred, and he appealed for increased liberality that such a state of things should not continue. If the debt which now encumbered their finances were removed, they would be able, forthwith, to employ one additional missionary. It was a painful thing to say, that, with the exception of one agent here and there, the British nonconformists, connected with the baptist body, had scarcely a single representative in many large districts of Ireland. It was a source of great encouragement that their want of success was not attributable to the absence of the most cordial feeling on the part of the committee. In all their councils there had not been a single jarring word, and their assemblies had not

seldom been converted into missionary prayer meetings. The claim of the committee for a special interest in the public supplications of the British churches had been cordially responded to, and he believed that, at the present time more than any other, their people were called together for the purpose of asking Almighty God to have pity upon that dark land, and to send down upon their agents there, few and feeble though they were, the healthful spirit of his grace. Knowing these things, although the cloud did hang over her heavily now, yet ere long it would vanish from her horizon, and, beneath the bright shining of the sun, they would be able to gather in their fruits.

The Hon. and Rev. B. W. NOEL seconded the resolution. After thanking the meeting for their warm welcome, he begged to turn at once to the business before them. He regretted that the report read did not include communications from the mission agents; for it was not by appeals, however earnest and eloquent, but by facts that their zealous efforts could be sustained. There were great difficulties in the way of carrying out the suggestion of a previous speaker, in reference to the Romish priesthood. There were not many men who could write such books or tracts as were required; but the experiment would be well worth making. The same thing had been attempted in France by one eminently qualified to do it, but he excited only a storm of enmity, and received interminable volleys of abuse. Many priests said they would gladly renounce their faith and their profession, but how could they live? It was a peculiar unhappiness of the Roman Catholic priest, that he was totally unfitted for any other occupation. We must come back, therefore, to the modest, homely agency of the laborious and devoted men now employed. It was a most melancholy thing to pass through whole tracts of country in the Sister Isle, as he (Mr. Noel) had done, and see the multitudes of hovels, unfit for human habitations—sometimes, to come across a village destroyed and depopulated. He had walked through fields of sea-weed. He one day observed a large heap smoking; thinking that the sun could scarcely have fired the damp sea-weed, he went up to it, and found hidden beneath it a young woman, who had been left there to live or die, because she had been seized by a fever, and no one had courage to nurse her. Yes! one tended her. A mother's love was stronger than the fear of death. She had crept through a hole in the hovel to attend her daughter. It was no uncommon thing to see a roof flung over a ditch, and beneath it the sick and the famished herding together. Extreme destitution and penury were everywhere visible. The pig that was fattening beside the half-starved children would never be eaten by them. Cattle were fed, and corn raised, only

for the market. The land was left bare. The people were always on the verge of famine, which, when it came, swept them off by thousands. Such a fearful crisis had lately been endured. And this was the condition of a peasantry, not wanting in intelligence, and remarkable for kindly feeling—as an illustration of which he (Mr. Noel) related an anecdote of a poor southern cottier, who, when his hut was pulled down, and his family ejected from their little holding, walked a seventeen days' journey that he might find a home and food for two poor goats, on whose milk his children had been nourished. We should remember that we, as a nation, have had a large share in bringing the Irish people to this condition. We read till our blood boils with indignation—perhaps more than it ought to boil—the ingenious oppression and relentless cruelty practised upon the Protestants of France, by Louis XIV. and XV.; but we should remember that the same system, almost article for article, with the same malignant ingenuity and relentless barbarity, had been practised on the Catholics of Ireland by English Protestants, under the pretence of political necessity. We had forbidden their schools, proscribed their worship, and savagely interfered with their rights of conscience; and such wrongs could not be forgotten by a nation in a day. But it is my sincere opinion—and I avow it gladly—that the present British Parliament has an honest intention to legislate justly and kindly to the Irish people, and though the greatest of their grievances—the Protestant Established Church—is still left untouched, it would be unfair not to bear in mind the difficulty which each successive administration is placed in with respect to that monstrous injustice. Political agitation had, at least, this good effect—it had led the people to think. They were not the slaves they once were. The Government schools, in which 400,000 children were now being educated—whatever might be thought of the mode in which the instruction was communicated—taught, at all events, the elements of education, and furnished them with some books of a superior order. It was impossible that they should not emerge from these schools, not to say less like Catholics, but more like men—more disposed to listen to argument, and more capable of appreciating evidence. If this growing generation were not left untaught, unloved, by religious men, large and blessed results might reasonably be expected. At the same time, the dissolution of the union of Church and State must be hastened by the remarkable revival of religion which it had pleased God to send upon the clergy of the Irish Establishment. And another thing was certain, that the kindness displayed by the English, in the late famine crisis, had materially diminished the anti-Saxon feeling; and that, along the southern coast—according to the

concurrent testimony of many ministers and other residents—the people, always more mild and less bigoted than those of the eastern shore, were willing to listen to the preaching of the Gospel. These circumstances might almost be considered to constitute a “highly encouraging” state of things. He (Mr. Noel) regarded it as a solemn duty to aid in strengthening this mission. He could not but believe, that if his ministerial brethren pressed its claims upon their people, laid before them from time to time the facts communicated by the society’s agents, the Churches would render—not, perhaps, such a large and sudden augmentation of means as might animate the committee to a lavish expenditure—for, indeed, of such spasmodic, convulsive efforts little good could come—

but a regularly increasing amount of support, which, by wise and economical appropriation, would, doubtless, accompanied by prayer, be plentifully blessed by God. The aspect of affairs reminded them of the Saviour’s words, “Are not the fields white already with the harvest? Pray ye the Lord of the harvest to send forth more labourers into His vineyard.” Prayer, without effort, without constant and careful attention to the details of the great work, was little better than hypocritical, and could neither be beneficial to the soul, nor acceptable to God.

The resolution was then put and carried, after which a collection was made, the benediction pronounced, and the meeting separated.

The following letter has been received by the committee from the treasurer:—

“Streatham, 4th May, 1850.

“DEAR BRETHREN,—In looking over the prospective receipts and expenditure for the year, for the purpose of forming, as far as possible, an opinion as to whether we may maintain the same amount of agency which we are now employing, the subject of the debt has again pressed itself very forcibly on my attention, and I beg to bring it once more under your notice. I am the more encouraged to this, from the very kind interest universally expressed by our brethren during the recent anniversaries in the progress of our society, and several valuable hints that have been thrown out as to the best method of relieving it from the burden under which it has laboured so long.

“At the time you did me the honour to invite me to fill the vacant treasurer-ship, it was arranged that a special appeal should be made, with a view to the speedy liquidation of the outstanding balance. Circulars were accordingly issued, and several of our friends generously aided us. To these we must not again look, though I cannot forbear mentioning that the chairman of our late meeting has, with his accustomed kindness, promised another donation of £50, to be applied as before. It is manifest, however, that the application did not reach the heart, if it did the ear, of the great body of our supporters. We had several handsome donations, to which well known and honoured names were appended; but from the members of our churches generally, no response was made, possibly owing to a want of sufficient organization or activity on our part. Do you see your way, dear brethren, for one more effort, to which we must ourselves, in the first instance, give earnest heed; entered upon prayerfully, and with a single eye to our Master’s glory, and then pursued with all the energy we can bring to bear upon it? Could we but be released from a weight which depresses our spirit, draws so largely on our income, continues on us the stigma of mismanagement, if not extravagance, and distracts our attention from that freer and holier impulse which we might give to the progress of the gospel in Ireland, far more satisfactory would it be to our feelings, and far more beneficial to the interests at stake. The details of any further plan for enlisting the sympathies of our brethren at large I leave with you, only hoping that it may be resolved on, matured, and perfected under the guidance of that “wisdom which is from above.” Should you, however, deem it inexpedient to make another appeal for the debt, and judge it more desirable to endeavour so to raise the general funds of the mission as to furnish us with a surplus, which may at the end of the year be applied to the purpose of liquidation, I shall cheerfully assent, and in either case, you are at liberty to avail of my aid to the extent of £100.

“Believe me, my dear brethren, yours most truly,

“J. TRITTON.

“To the Committee of the Baptist Irish Society.

“P.S.—Since writing the above, I have been authorised by Mr. Foster to apply his donation to the general fund, if you incline to this method of accomplishing the object in view.”

Immediately on the receipt of this letter, the committee gave it their mature and respectful consideration ; and deeply feeling, with their Treasurer, the necessity of placing this Society in such a position as, under God, will give it increased and more gratifying success, they appointed a Sub-Committee, to consider still more fully the suggestions contained in the letter ; to survey afresh the field of the Society's operations, and the various means by which its difficulties may be removed, and its efficiency increased, and then to report thereon. That Sub-Committee have met, and subsequently brought before the Committee several important suggestions and recommendations. We hope to be able to report fully on the matter in our next Chronicle.

And now, dear brethren, to you, the Baptist churches of England, Scotland, and Wales, we strongly and earnestly appeal. Permit us, as fellow-workers in the same cause with you, as seeking with you the glory of God in the salvation of men—permit us to call your thoughtful attention to the important and responsible mission in which this Society is engaged. It seeks the salvation, under God's blessing and help, of between eight and nine millions of our fellow-subjects, the vast majority of them being as blinded by superstition and sin, as are the senseless devotees of more pagan lands. They lie at our very thresholds, are united to us by the closest of social and national ties, and their crime and suffering, and sorrow are, in one united voice, beseeching us to go over and help them. This society has been striving to help them for thirty-six years, and God has blessed its feeble labours greatly—to him be the praise !—but it has never yet been placed in that position demanded by the magnitude of its mission and the responsibility of the denomination by which it is professedly sustained. But few of the baptist churches in Great Britain support it, and a very trifling support from each would materially increase its present income. Respectfully, but yet firmly, we would say, that income must be considerably increased before it can achieve that success which it is so fitted to accomplish. We would never forget, that it is “not by might nor by power, but by the Spirit of the Lord of hosts,” that men are converted to the truth ; but “how can they hear without a preacher, and how can they preach except they be sent,” and who is to send such preachers to Ireland, if it be not the British churches? Brethren, will you aid us?—will you cheer us by your sympathies? will you help us by your prayers? will you give to us your support? The work is yours as well as ours ; we ask not for ourselves, but for others ; we therefore ask you to give increased facilities to the visits of our deputations ; let them feel that they are not merely petitioners to the churches, but fellow-helpers in the same glorious cause. By a little united arrangement how much can be effected ! We urge you then in your local organizations, or in your more extended country associations, so to arrange for the visit of our deputations, as to economize time and expense, and obviate the necessity of sending two or three deputations to the same districts at different times of the year. And where deputations may not be wanted, we respectfully suggest an interchange with neighbouring ministers. We would also mention, that our friends who do not in either of these ways aid us, will very greatly assist and help us by making simultaneous collections on some one fixed day throughout their churches. We leave these suggestions with our brethren, entreating them, however, to adopt either these—or some modifications of them—or any other plan which to them may seem best for their various localities. What we desire and what we earnestly seek is, that our churches and this society may become more closely identified. We ask you brethren for your response, we await that response. We ask you to consider this mission as yours, water it with your prayers, give it your support, trust God for success, and rest assured that his designs shall ever be accomplished.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq. Lombard Street ; and by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street ; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.